॥ क्षितीशवंशावलीचरितं ॥

A CHRONICLE

OF

THE FAMILY

OF

RÂJA KRISHNACHANDRA

OF

NAVADVÎPA, BENGAL.

EDITED AND TRANSLATED

BY

W. PERTSCH.

BERLIN 1852.

FERD. DÜMMLER,

PUBLISHER.

TO

Dr. ALBRECHT WEBER,

AS A TESTIMONY

OF THE AFFECTION AND GRATITUDE

OF HIS PUPIL

W. PERTSCH.

PREFACE.

About nine months ago my respected teacher, Mr. Weber, whose name I have dared to put as the best recommandation at the head of this little work, being occupied with cataloguing the Chambers collection of Sanskrit manuscripts, which forms so valuable a part of the Royal library at Berlin, found also two manuscripts of the little historical work, which is now laid before those who take an interest in the gradual development of the literature of a people, the study of whose antiquity acquires more and more importance for the investigation of our own origin and the history of mankind in general. He at first proposed to publish it himself; but being burdened with numerous other and more important labors, he invited me to undertake it. I consented, not without hesitation, doubting my competence to perform the task in a satisfactory manner, as being still but a beginner in Indian studies; and indeed, if the present edition should be found to answer in some measure to the just demands of Sanskrit philology, I am indebted for it only to the liberal assistance granted me by Mr. Weber in every part of the work, with that kindness which all his pupils are wont to find in him. The best manner, I think, in which I can express to him my thanks, is by promising, to do my best to bring no discredit upon such a teacher. To Mr. Whitney also, from Northampton, North America, my friend and fellow in studies, I feel much indebted for his kind assistance both in the correction of my English style,

and the better comprehension of several passages. I, therefore, express also to him my heartiest thanks.

The Kshitîçavaṃçâvalîcharitaṃ (sometimes spelled also — âvali —), a chronicle of the ancestors of Kṛishṇachandra, the famous Râja of Navadvîpa or Nuddea in Bengal, who ruled during the greater part of the last century, famous for his own erudition and the protection he granted to art and knowledge, has, so far as I know, not been brought to light till now, and seems to be the only representative in Sanskṛit of a class of compositions which form a considerable part of the Bengâlî literature. From this circumstance together with the orthography and language, characteristic for the time of its composition, it derives its chief interest; its contents however likewise, as affording a view, and, it should seem, a tolerably undistorted one, of the relations subsisting between the native Râjas and the Mohammedan viceroys, is not without its share of interest.

The two manuscripts, after which this edition has been made, bear in the original order of the Chambers collection the numbers 574 and 844; in that introduced by Mr. Weber 567 and 568. The former, Ch. 574 (D.), is well written with Devanâgarî in European manner, that is to say, across an octavo page. On the first page of the first leaf, some person ignorant of Sanskrit, misled probably by the first word, has entitled it: pûrvarâjñasya kathâ Vâlmîkî (sic!), the history of former rajas by Valmeek; less incorrect is the title on the envelopping leaf: râjyâvalî râjakṛishṇachandrasya, that is, an account of the family of Râjah Krishenchund. The second manuscript, N. 844 (B.), is written in an excellent Bengâlî character, with the exception only of fol. 29^b — 31^b and 31^b l. 3 — 32^b, which are written as badly as the other are written well. The whole is written in Indian manner, each page having six lines, only f. 29^b has seven. The paper is yellowish-red, and the whole ms. lies between two wooden plates, which

are peinted green without and red within. On the first page of the first leaf is to be read: **Navadvîpîyaçrîkṛishṇachandrarâjñaḥ kulavarṇanam**, **an account of the family of Râja Krishna Chandra Râja of Navadvîpa or Nuddee, in the Bengal character.**

In matters affecting the sense the two mss. are congruent in a high degree, but in externalities of language there are slight differences between them, of which some account will be given below. The interpunctuation is almost entirely wanting in both mss., and has therefore been added. Only now and then a stroke is found, and then usually not where any interpunctuation is very especially called for. Once even (58, 7 after prasthiteshu) in both mss. a stroke is set in the middle of a sentence. As owing to the broken style, it would have been disagreeable for the eye and less clear to set nothing but the usual sign wherever punctuation was required; use, therefore, has been made also of the interval, so that a stroke corresponds nearly to the period in European languages, an interval to the comma or colon. That this manner of punctuating is not quite contrary to Indian custom itself, is shown by the editions of Bengâlî works published at Serampore, where the same system has been introduced. Often also the neglect of Sandhi represents the wanting interpunctuation in our manuscripts, a case of too frequent occurrence to require enumeration of single instances. In both mss. the division into parichhedas ceases with par. VI; and also the indication of the end is wanting, on account of which we are without any direct information as to its author and the time of its composition. Yet the latter is easily to be fixed, at least approximately: the narrative reaching to 1728 A. D. (the year of the accession of king Kṛishṇachandra), its composition must be of a later date than this year; and from the circumstance, that neither in our Kshit. is taken any notice of the Bengâlî biography of Kṛishṇachandra (an account of which we shall give below), nor in the latter of our work, although both

treat to a considerable extent of the same subject, we might perhaps conclude that both were written about the same time, that is to say, as we know of the latter, about the end of the last century (see also Index I p. 67 under V a ḍ a s â h e b a). The Bengâlî work then may have become more extensively circulated, partly as treating mainly of the history of a king so famous and so recent as Kṛishṇachandra, partly as being written in Bengâlî, and very well.

The form and language.

Before all we cast a look on the orthographical peculiarities of our manuscripts, which, as being not insignificant, have been to a considerable extent received into the present edition. There will be observed in this respect the frequent use of the virâma, both in the middle and the end of a word (see e. g. 3, 8. 28, 10. 33, 10. 37, 20. 21. 39, 1. 40, 18. 43, 10. — 21, 19. 39, 4. 48, 13), a manner of writing which, as applied also in D., is explainable from its being copied from a Bengâlî ms., a conjecture, which is supported also by the occasional interchange of *v* and *r* (e g. pratihâvin 2, 17. B. D. sârajñaḥ 48, 14 D.) or the omission of a virâma, e. g. 7, 1 where both mss. write s a m r â ṭ a k a l p a m. A consonant following an *r* between two vowels inconsequently is either doubled or not (e. g. 22, 20, but 23, 3). Finally there is common to both mss. the false manner of writing, (which however, seems in later times to have become quite usual in India, as forms with it are received even into Wilson's dictionary), that instead of **t t v a** always is written **t v a** (see **d a t v â** 9, 7. 11, 13. 23, 6. 27, 18. 29, 17. 39, 4. **s a t v a** 10, 1. 12, 10. 35, 7. 53, 15. **t a t v a** 11, 15. **c h h i t v â** 21, 8); only once (38, 21) we find **t t v a**, at least intended, the reading being in B. **k r i y â v a t d v â d** and in D. **k r i y â v a t a t v â d** (under the forth akshara of which by another hand a very small virâma has been put). Besides, D. has one more pecularity, which likewis

has been retained by us as being in agreement with the period of composition, namely the expression of all nasals preceding a consonant by anusvâra: only a few exceptions are made by *m* (tâmbûla 2, 15), and the guttural *n*, the latter chiefly in proper names, as Anga, Vanga, Ârangajeva; but also in anga 32, 2; çringa 34, 13. 18; angîkâra 49, 18; mangala 50, 13. A *b* is never written; where it is printed, therefore, it has been substituted for a *v* of the mss.; likewise the apostrophes between an *e* euphonically changed to *a*, and a following vowel have been introduced for perspicuity's sake.

The rules of Sandhi are scarcely so often correctly observed as they are either neglected or improperly applied. Comparing the two mss. in this respect, B. is more correct, as the Table of Various Readings will more particularly specify; yet, as also its correctness is not at all consequent, it bears more the appearance of longing for a learned look, and accordingly, yet without succeeding, declining from the orthography natural to its writer. We have, therefore, taken for foundation the text of D., which, although full of faults, yet makes the impression of giving the orthography usual and natural to the author of our book, and perhaps in general to those who wrote Sanskrit at that period. Nor can at least the neglect of Sandhi have its origin in the ignorance of a copyist, for even correctly to resolve those forms written with Sandhi would suppose a thorough knowledge of the language.

The following table is an attempt to give a systematical view of these anomalies.

Vowels,

when meeting at the end and the beginning of two words.

1. â concluding a word is not contracted with a following a, the avagraha standing between, but causes it to be dropped 9, 7. 29, 17. 34, 18. 32, 11, while 32, 13 â and a are contracted, as well as 37, 4. 41, 11. 43, 6.
2. There are left unchanged:
   — a a — 18. 3. 1. 30, 4. -- a â — 8, 1. 42, 9. — a i —

6, 20. *7, 21. *13, 11. *17, 3. *20, 21. *22, 8. 28, 18. 45, 4. 46, 7. 10. *47, 8. 9. — a u — 38,
— a e — 9, 5. 12, 12. 32, 21. 41, 20.
— â a — 28, 16. 21. — â i — 2, 20.
6. 9. *40, 1. *51, 17. — â e — 10, 1.
— i a — 12, 20. *46, 10. — i i — *1
— i u — 56, 7. — i e — 7, 11.
— î a — 10, 5. 42, 20.
— e i — *8, 8. *10, 20. *47, 6. *48, 1. *49, 6. 7. — e u — 37, 21. 38, 3. — e û — 31, 16. — e e — 27, 3. 5.

Consonants.

I. When meeting at the end and the beginning of words.

1. t is left unchanged:
before u 31, 8; before g, 8, 2. 3. 8, 4; before ch, even in composition 22, 9. 27, 11. 28, 6. 48, 12; before chh, 18, 19. 28, 3. 52, 15; before j, 10, 20. 43, 5; before d, 2, 19. 27, 16. 31, 18. 19; and even in composition 25, 11, and often; before r, 45, 13; before ç 3, 8. 12. 8, 5. 6. 10, 8 47, 18. 49, 7; the two words tat çrutvâ are constantly written without Sandhi (6, 21. 19, 8. 30, 7 etc.), and the t and çr are even compounded into one ligature 20, 4. 21, 7. 30, 2. 7, and often. Finally t is left unchanged also when meeting with a following h, 19, 4. 26, 1.

2. s following an a is changed to Visarga:
before a, 12, 19. 27, 20; before i 12, 2; before e 12, 19; before ch 7, 20. 49, 7; before t 12, 1. 30, 7. 37, 9. 50, 21. 59, 6; before n 52, 8; before m, 12, 19. 20; before y, 39, 6 (interpunctuation?); before r, 20, 15. It is dropped before y, 20, 16.
Following an â it is changed to Visarga instead of being dropped: before a 59, 5; before n, 53, 19; before e 12, 21 (interpunctuation?) before bj 35, 6; before m, 12, 19. 20; 57, 5; before y, 3, 15; or it is dropped instead of being changed to Visarga: before p, 25, 8. 13.

Following an i it is changed to Visarga before d, 41, 18. — 41, 17, however, it is correctly changed to r.

3. m is changed to Anusvâra:
before â, *46, 14; before i, *12, 1; *49, 1; before u 19, 10: *53, 6; before e, 18, 15; 24, 11; 47, 12.

II. In the middle of words sh frequently does not change a following t or n to ṭ and ṇ; thus drishṭvâ and drishṭi are always written drishtvâ and drishti, while drashṭum and drashṭavya are written rightly. The ligature shṇa also is frequently written as shn; immediately after r too n is sometimes put instead of ṇ, e. g. Madurnna instead of Mâdurṇṇa. Finally in the affixes and terminations n is frequently put for ṇ. All these faults have been corrected without remark, the former as having too barbarous an appearance, the latter as common to almost all Sanskrit manuscripts.

Those cases which have been marked with an asterisk in the preceding table, are such, where the word following the letter which is put without Sandhi is a proper name: they are perhaps accountable for by the wish of the author to let these proper names stand by themselves, and without even orthographical connexion with the preceding word; yet, as in some other quite analogous passages a combination takes place (see 12, 14. 13, 9. 46, 13. 47, 16. 48, 1. 49, 20. 50, 7), we see, that it was at least not a principle to separate for perspicuity's sake the proper names from the current of common speech. Here again, therefore, as every where inconsequence is the chief fault of our author.

Of incorrect forms but little is to be said: if occurring in one ms., they are usually corrected in the other, and but one passage (13, 8) has been noticed, where in both mss. avâtasuḥ is written instead of avâtsuḥ, probably again through the influence of the omission of virâma which is so usual in the Bengâlî character. Besides the right form is given also 50, 5. If but little of this kind occurs, so much

*6, 20. *7, 21. *13, 11. *17, 3. *20, 21. *22, 8. 28, 18. 45, 4. *46, 7. 10. *47, 8. 9. — a u — 38, 9. — a û — 37, 20. —
— a e — 9, 5. 12, 12. 32, 21. 41, 20. 21.
— â a — 28, 16. 21. — â i — 2, 20. 11, 1. *20. *12, 17. *39, 6. 9. *40, 1. *51, 17. — â e — 10, 1. 19, 6. 28, 15.
— i a — 12, 20. *46, 10. — i i — *13, 10. *25, 21. *26, 20. —
— i u — 56, 7. — i e — 7, 11.
— î a — 10, 5. 42, 20.
— e i — *8, 8. *10, 20. *47, 6. *48, 1. *49, 6. 7. — e u — 37, 21. 38, 3. — e û — 31, 16. — e e — 27, 3. 5.

Consonants.

I. When meeting at the end and the beginning of words.

1. t is left unchanged:

before n 31, 8; before g, 8, 2. 3. 8, 4; before ch, even in composition 22, 9. 27, 14. 28, 6. 48, 12; before chh, 18, 19. 28, 3. 52, 15; before j, 10, 20. 43, 5; before d, 2, 19. 27, 16. 31, 18. 19; and even in composition 25, 11, and often; before r, 45, 13; before ç 3, 8. 12. 8, 5. 6. 10, 8. 47, 18. 49, 7; the two words tat çrutvâ are constantly written without Sandhi (6, 21. 19, 8. 30, 7 etc.), and the t and çr are even compounded into one ligature 20, 4. 21, 7. 30, 2. 7, and often. Finally t is left unchanged also when meeting with a following h, 19, 4. 26, 1.

2. s following an a is changed to Visarga:

before a, 12, 19. 27, 20; before i 12, 2; before e 12, 19; before ch 7, 20. 49, 7; before t 12, 1. 30, 7. 37, 9. 50, 21. 59, 6; before n 52, 8; before m, 12, 19. 20; before y, 39, 6 (interpunctuation?); before r, 20, 15. It is dropped before y, 20, 16.

Following an â it is changed to Visarga instead of being dropped: before a 59, 5; before n, 53, 19; before e 12, 21 (interpunctuation?) before bj 35, 6; before m, 12, 19. 20; 57, 5; before y, 3, 15; or it is dropped instead of being changed to Visarga: before p, 25, 8. 13.

Following an i it is changed to Visarga before d, 41, 18. — 41, 17, however, it is correctly changed to ṛ.

3. m is changed to Anusvâra:
before â, *46, 14; before i, *12, 1; *49, 1; before u 19, 10: *53, 6; before e, 18, 15; 24, 14; 47, 12.

II. In the middle of words sh frequently does not change a following t or n to ṭ and ṇ; thus dṛishṭvâ and dṛishṭi are always written dṛishtvâ and dṛishti, while drashṭum and drashṭavya are written rightly. The ligature shṇ also is frequently written as shn; immediately after r too n is sometimes put instead of ṇ, e. g. Mâdurnna instead of Mâdurṇṇa. Finally in the affixes and terminations n is frequently put for ṇ. All these faults have been corrected without remark, the former as having too barbarous an appearance, the latter as common to almost all Sanskrit manuscripts.

Those cases which have been marked with an asterisk in the preceding table, are such, where the word following the letter which is put without Sandhi is a proper name: they are perhaps accountable for by the wish of the author to let these proper names stand by themselves, and without even orthographical connexion with the preceding word; yet, as in some other quite analogous passages a combination takes place (see 12. 14. 13, 9. 46, 13. 47, 16. 48, 4. 49, 20. 50, 7), we see, that it was at least not a principle to separate for perspicuity's sake the proper names from the current of common speech. Here again, therefore, as every where inconsequence is the chief fault of our author.

Of incorrect forms but little is to be said: if occurring in one ms., they are usually corrected in the other, and but one passage (13, 8) has been noticed, where in both mss. avâtasuḥ is written instead of avâtsuḥ, probably again through the influence of the omission of virâma which is so usual in the Bengâlî character. Besides the right form is given also 50, 5. If but little of this kind occurs, so much

the more frequent are hard, faulty, and sometimes almost inconceivable constructions. Of this kind are: **Javanena svâdhipatyam chakâra** 6, 20; **Kâçînâtho baddhvâ sainyena nivedito** 9, 19; **paritushṭaç cha Javaneçvaro — âjnapto Durgâdâso** 11, 16; **amâtyena daurjanyam vijñâpayâmâsa** 12, 16; **Indraprasthapureçvaro daurjanyam adhigachhan Kachurâyeṇâpi gocharîkṛitam** 13, 9; **te cha — sâkshâtkârayâmâsa** 20, 6; **yatra (nânâvidhabhakshyadravyâṇi) vilashanti** 25, 10 (see Note 12); **vikretrâ ekâ pâdukâ nîchaiḥ sthâpayitvâ anyayâ ghâtitâ**, 28, 14. 15; **râyeṇa sarvâḥ pâdukâḥ krîtvâ lokebhyo viçrâṇayâmâsa** 29, 15; 30, 5 is to be supplied: he said or continued; **nâvikas tarir vâhitâ** 33, 21; **bhavân tatsaṃnidhiṃ gatvâ âlâpâdinâ saṃvarddhanîyaḥ**, 35, 18, instead of **bhavatâ — gatavatâ**; **padâtidhanvinâṃ sahasraço** 49, 15; **Râmakrishṇena cha mahatâ sainyena parivṛito âkramya — mahâd bhayam utpâditam**, 50, 16; **baddhena cha tena — mahîṃ çaçâsa**, 58, 21.

The unwieldiness sufficiently proved already by these passages, appears yet in another circumstance, in the often almost ridiculously circumstantial circumscriptions of comparatively simple notions. Of this kind is e. g. 38, 11: **nâsikâdiparishkârârthavasanâñchalam**, an end of cloth for adorning the nose and the like i. e. a pocket-handkerchief; or 46, 11: **etaddeçîyayathârthalikhanakarmaniyuktas tadamâtyaḥ**, a minister of his who was employed in the office of writing whatever was necessary i. e. his resident; the same notion is 8, 7 expressed by: **taddeçâvasthitayathârthavṛittântalikhanârthaniyuktâmâtya**, an officer, who living in that country was employed for giving true reports of any event; 28, 12: **vikretrupanyastamûlyakretrupanyastamûlyanyûnâdhikyavivechanavâm**, verbally: in the disputation on too little or too much in the price offered by the seller, and in the price offered by the

buyer, i. e. in the higgling between the merchant and the purchaser; 42, 18: prativarshaniyamitarâjasampradânakaradânapûrvakarâjâdhînamâṭiyâriprabhṛitikatichidgrâmâdhikâritvam, the government over Mâṭiyâri and some other villages, which were subject to the king under the condition of paying tribute to him as a present for him, which was to be discharged every year. Some similar, but yet more complicated compounds will be explained in the two last notes upon the translation. Alike heavy are many of the frequent compositions with âdi, which word our author employed wherever it could be; entirely pleonastically iva is employed 54, 2, kâlakalpa iva, for iva there seems to express precisely the same sense which had been expressed already by kalpa, „like similar to death", or „similar, as it were, to death." See also 13, 10.

Finally, respecting sundry pecularities in the usage of language, we call attention to a peculiar manner of denoting higher numbers which are compounded with hundred and thousand, the numbers hundred and thousand being expressed by abstracts in î: see çatî 2, 10. 37, 9. 55, 18. 59, 7; sahasrî, 24, 9. 29, 15, and once, 42, 20, sâhasrî, with Vṛiddhi in the first syllable; yet also the usual forms in a occur, at least sahasra, 12, 18. 19. 24, 12. 49, 4. On the use of kartṛika (16, 21), pûrvaka (3, 11. 42, 19. 44, 17. 48, 9. 49, 1. 50, 1. 52, 6), and what equals the latter, puraḥsaram (11, 12. 52, 6. 53, 2), see Haughton, Rudiments of Bengâlî Grammar. §. 141. Farther, is to be noticed a periphrastical manner of expressing the future participle, with a notion of certainty, by the perfect participle with a suffixed kalpa; see 9, 5: mama paçcâd âyâtakalpo bhṛityaḥ, a servant of mine, who (certainly) will come after me; properly: who is like one having come already. The adjective prâya, similar, suffixed to a noun means: being about to perform the action which the root of the noun expresses, or: having almost done so; thus e. g. 53, 13: vayam prâptaprâyâḥ, we are about being

reached, or: we are almost reached; see also 53, 4. 34, 8. Finally a syntactical peculiarity appears 37, 5: tat kim evam âha? where the third person is put in addressing another, bhavân being to be supplied.

Content.

A part of the history which forms the content of our work, viz. the period from the expulsion of king Kâçînâtha out of his realm to the accession of Krishṇachandra, being treated also in the above mentioned Bengâlî biography of the latter king, we proceed now to give, for comparison's sake, an abstract from this part of that pretty composition. If any passages in it shall be found to have been misunderstood, I may lay claim to excuse on the score of having had no instruction in Bengâlî, and being without an authority to whom to refer in doubtful and difficult points. The edition used is that of London, 1811, the correctness of which leaves much to desire. The numbers set at the margin give, for ease in reference, the pages of this edition.

3. „Kâçînâtha, a zemîndâr residing in the village (grâma) Kâṃkadi in the Bengal province Hâbili *) fell into a quarrel with the subahdâr of Dakka, on account of the tribute required of him. Kâçînâtha was defeated and fled into the province of Vâguyâna **) to Viçvanâtha Samâdvâra ac-
4. companied by his wife who was with child. They were hospitably received; but Kâçînâtha, seeing that Viçvanâtha treated his wife as if she was his own daughter, soon repaired secretly to Hastinâpura, tired of the inactive life he led with Samâdvâra. After the departure of Kâçînâtha, his helpless wife was adopted by Samâdvâra, and the child too which

*) Hâbili is according to Hamilton, Description of Hindostan II. 238 the city Hubly in Bijapur.

**) The names are always given with pure Sanskrit pronunciation.

she soon brought forth, was treated by him as his grandson. 5.
This child obtained the name of Çrîrâma, and was usually surnamed Râma Samâdvâra. When the time had arrived, at which the young prince ought to be invested with the brahmanical cord, and his father had not yet returned, the ceremony was after his twelveth year, according to the advice of the most celebrated Pandits, performed by Samâdvâra, and a wife given to him. He had a son, whom he named Bhavânanda; and afterward two more Harivallabha and Subuddhi."

„Bhavânanda was of equally excellent spirit and body;
he studied the Vedas, the Çâstras, learned the Bengâlî, Per- 6.
sian and Arabic languages, was clever in the use of weapons, a second Nala in the art of driving horses, a second Vṛihaspati in all sciences. Later he was, as well as his brothers, married. Then he travelled to Dakka, where he received an appointment from the governor of Bengal, and obtained the title of Raya Majumadâra, so that now his whole name was
Bhavananda Raya Majumadâra. After a time Pratâpâditya, 7.
king of Jessore (Yaçahara), a man of high distinction, refused to pay his tribute, „an affair, the further particulars of which are to be found in the biography of this king." *) The war against Pratapâditya was committed to Râja Mânasiṃha, who required for his companion Bhavânanda R. M., as being a native of Gaur, and well acquainted with the localities of that country. The governor consented to this demand, although he was sorry to lose so skilful an officer as Bhavâ-
nanda. Mânasiṃha then departed with an army of 900,000 (!) 8.
soldiers, and passed on his march, two months after his departure, the grâma Bâluchara in Gaur on the Ganges, a beautiful place, where he stayed for some time; then, after one
day's march, he arrived at Varddhamâna (Burdwan), where 9.
at this time Dhîrasiṃha, the son of Vîrasiṃha, was king, by

---

*) The history of Râja Pratâpâditya, râja of Jessore, by Ram Ram Boshoo. Serampore 1802. — See Index II, under Pratâpâditya.

whom he was hospitably received, and invited to visit his ca-
10. pital. Having exchanged presents with him, he accepted the
invitation. On the way to Dhîrasiṃha's capital, Mânasiṃha,
happening to notice a mine, asked Bhavânanda, who, by ma-
king known to him the names and relations of all the places
they had passed, had already given many proofs of his fami-
liarity with the country, what this was. Whereupon he re-
ceived the following information: Vidyâ, the learned daughter
of Vîrasiṃha, had made a vow, to give her hand to whoever
should excel her in scientific attainments. Many princes at-
tempted it, but no one succeeded, until a certain very hand-
11. some and learned prince, called Sundara, son of Mahârâja
Guṇasindhu of Kâñchipura in the Dekhan, came up on ru-
mor of it to the house of a florister, called Hirâ, dug this
mine, through which he gained access to the princess, over-
came her, and entered with her into the Gandharva marriage.
„The whole story is particularly related in the Chorapañchâ-
çat, from which also Bhavânanda recited it to Mânasiṃha.“ *)

„On his march from Burdwan to Jessore, Mânasiṃha vi-
sited also the native city of Bhavânanda, Vâguyâna, where he
was overtaken by violently rainy weather. Bhavânanda in-
stantly caused all provisions from the whole district to be
brought together, and with them entertained the whole army
12. of Mânasiṃha for seven days, a service for which Mânasiṃha
promised him a fit reward after the subjection of Pratâpâditya.
The army then proceeded, and soon overcame Pratâpâditya,
and after some repose returned to Dakka. Bhavânanda R. M.
too returned thither, and requested as a boon the government
(zemîndârship) over Vâguyâna.“

Now a most miraculous event is related, how the goddess

---

*) This notice is surprising, as in both the recensions of this poem which are known, no word is mentioned of such a story as the one referred to here. We, therefore, must either suspect a mistake on the part of our author, or we must suppose another poem with the same title. To assume a third recension of the same poem would be the most improbable, as the difference would be too strong affecting the whole thread of the narrative.

Lakshmî came in person from the house of Harihoḍa in the grâma of Vaḍagâchhi (Belcuchy? about 89. 47. E. Lat. 24. 20. N. Long.) to settle in that of Bhavânanda R. M.; how, by the way, she blessed and rewarded a poor ferrywoman, who was a zealous devotee of hers; how she appeared to the wife of Bhavânanda in a dream, and said to her, that she had chosen this house for her dwelling, and had placed a small basket in the chamber of the queen, and that the latter must be faithful to her service and not open the basket; how all happened as predicted; and how even in the time when this was written, the basket was still to be seen at Vâguyâna. The whole is related with great copiousness, but seems too irrelevant to be extracted here with all the particulars. 13—15.

„Having returned to Dakka, Bhavânanda paid his respects to Pâdishâh Jehângîr Shâh, who had desired to see the man, whose merits Mânasiṃha had so highly praised to him. The 16.
Pâdishah overwhelmed Mânasiṃha with favors, and finally invited him to request any boon of him, promising to grant it without reserve. Mânasiṃha answered, that Bhavânanda had been the cause of the victory, and that he, therefore, asked in the latter's behalf the government over Vâguyâna in Bengal. The Pâdishâh at once caused the document conferring the grant to be made out, and ratified it. Bhavânanda then paid his respects, took leave also of Mânasiṃha, and went home in a ship. 17.

„Bhavânanda ruled over his subjects as a mild and beloved prince, and was a devotee of Lakshmî, the whole story of whom his wife had related to him. After a time he had three sons, who in the succession of their age were: Gopâla, Govinda, and Çrîkṛishṇa (but see Kshit. 18, 17. 21, 20). Of 18.
these Gopâla was preeminent for his knowledge. After a time Bhavânanda gave wives to his sons, and Gopâla had a son, whom he called Râghava. In a great assembly, which Bhavânanda had convoked to celebrate a feast in his grandson's honor, he granted to his two brothers Harivallabha and Subuddhi a government; soon after which he died.

„Gopâlarâya succeeded him and reigned for some time. He gave a government to his brothers Govinda and Çrîkrishṇa, worshipped Îçvara, and died.“

„Râghava succeeded him, a very distinguished ruler. He journeyed to the capital, where he obtained from the emperor (samrâṭ), who was well pleased with him, the sway over several countries, and the title of Mahârâja, which all his
19 successors inherit. He had a son, Rudrarâya, to whom, after a time, he transmitted the realm, while he himself gave up his whole mind to Îçvara.“

„Rudrarâya Mahârâja having built a palace in the province of Mâṭîyâri, lived there; and this palace was yet exstant when this history was written. He had three sons: Râmachandra, Râmakrishṇa, and Râmajîvana.“

„Râmachandra was very vigorous. Having been anointed as king, he subdued the countries of several smaller zemîndârs, and so enlarged his own realm.“

„After his death Ramakrishṇa became king, the contemporary of whom as subahdâr of Dakka was Murshed Âli Khân, who colonized Murshedabad, and transferred his residence to this city (but see Index I under Jâpharakhân, and Index II under Murasidabâda). Being on good terms with the subahdâr, Râmakrishṇa cared little for the stipulated
20. tribute, kept a great army, and extended his realm. He ruled over 2,200,000 subjects.“

„After his death Râmajîvana succeeded to the throne. He took up his residence at Krishṇanagara, which had been founded by his brother. Having ruled for some time with much splendor, he had two sons: Raghurâma and Râmagopâla, the former of whom after some time succeeded him. He had for a long time no son, until one night, which he spent with
21. 22. his wife, the latter saw in a dream a handsome youth who said to her, that he was her future son, being properly a servant of Içvara whom she worshipped, wo had been ordered to become her son. Then having become very small, he slid

into her mouth. Upon this in fact the queen conceived a son, on whose birth the king and the whole country were filled with the utmost joy. The astrologers declared, that the child 23.
was to live long and happily, to become very learned, just, famous, and a great king. Growing day by day, like the moon, the young prince obtained the name of Kṛishṇachandra (the Kṛishṇa-moon). Soon he was instructed in Sanskrit, Bengâlî, Persian literature, in the use of arms and the art of governing, and in all he distinguished himself. His father Raghurâma then resolved to marry him, and charged his coun- 24.
sellors, to find for him a wife worthy of him in nobility and beauty. They succeeded in doing so, and the nuptials were celebrated in the month Phâlgun (February-March; the year is not mentioned). There were invited the kings and nobles of Râdha, Gaur, and Bengal etc." There follows now a most circumstantial description of the whole feast, of which we shall give only some few traits, as finding their parallels in the Kshit., either in the description of Kṛishṇachandra's annaprâçana or in some other. For the entertainment of the guests various magazins were established, and within them four kinds of provision, viz. food to be chewed, sucked, licked, and drunk (see Kshit. 41, 4). He ordered to the servants to take care of the rich supply of his guests, received the kings himself, 25.26.
and assigned to them lodgings and servants to wait upon them, and sent to them of his provisions, while the whole city was decked with red, yellow, white and blue flags (see Kshit. 56, 19 sq.).

„After a time Raghurâma transmitted the realm to Kṛishṇachandra, while he devoted himself to the service of Îçvara."

If this report be compared with that given in the Kshit., it will be noticed, that the difference between both is considerable, and, what is remarkable, becomes greater the nearer the time of the events related approaches to that of the relators. The most striking instance of this difference might

be found in the history of the three Râjas immediately preceding Kṛishṇachandra, viz. Râmajîvana, Râmakṛishṇa, and Raghurâma. Both authors must assuredly have known the true facts of the case, and one of them must have knowingly reported them incorrectly; and that being so, the recital of the Kshit. seems preferable for its impartiality and detail. A native author, who, probably at the court and by invitation of his king, writes the history of the latter's ancestors, would never falsely impute to them so unhappy and little honorable fates as captivity in the prison of a Mohammedan governor, nor would he dare merely to invent so important facts as the dethronement and restoration of a king of his own country. And of all this the author of the Kshit. would be guilty, if the account of the Bengâlî biographer is correct, which makes Râmajîvana quietly succeed his brother in the government, knows nothing of Raghurâma's captivity at Murshedabad, and lets Râmakṛishṇa disregard without punishment the stipulated tribute, while in the Kshit. all these kings appear in a state of the greatest dependence upon the Mohammedans. Perhaps also this impartiality may have conferred to its inferior popularity.

If for the reason expressed we give greater credit to the Kshit., than to the Bengâlî account, we are on the other hand somewhat puzzled by the chronology of the former, though on the first view it seems to be extremely accurate. The Bengâlî work unfortunately gives, so far as the events reported there coincide with those of the Kshit., no chronological dates at all, which might otherwise have served to regulate those given in the Kshit. A list of the kings from Bhaṭṭanârâyana, together with the duration of their respective reigns, is the following: Bhaṭṭanârâyaṇa 24 years, Nipu 28, Halâyudha 15, Harihara 20, Kandarpa 22, Viçvambhara 28, Narahari 27, Nârâyaṇa 24, Priyankara 29, Dharmângada 20, Târâpati 47, Kâma 32, Viçvanâtha 31, Râmachandra 23, Subuddhi 25, Trilochana 30, Kaṃsâri 26, Shashṭhîdâsa 29, Kâçînâtha 34; now ensues a period from the death of Kâçînâtha to the saṃskâra of his posthumous

son Râma Samuddhâra, which, according to the analogy of Durgâdâsa's age at the time of his saṃskâra (10, 17), we may assume to have been 11 or 12 years, as it is given also in the Bengâlî Krishṇachandra. Then Râma Samuddhâra reigns for 36 years, Durgâdâsa (Bhavânanda Maj.) 20, Gopâla 7, Râghava 51, Rudrarâya 11, Râmajîvana 10, Râmakrishna 11, Raghurâma 13, Krishṇachandra. The sum of these reigns together makes 685 years; these added to the Çaka-year 1000 (that, in which Bhatta bought from king Âdisûra the five villages which formed the germ of his realm), gives 1685 as the year of Krishnachandra's accession to the throne; but this latter took place, according to the assertion of our author himself, Ç 1650 (A. D. 1728), and we have, therefore, a difference of 35 years. To get rid of this difference it would be necessary, either to remove the year in which Bhaṭṭanârâyaṇa became sovereign lord of the five villages for 35 years, or to diminish the period falling between this event and the accession of Krishnachandra. The former would not seem to be venturing too much, if it be considered, that the year of Bhaṭṭanârâyaṇa's bargain is given as just Ç. 1000, which almost seems to invite the conjecture, that it was given only in favor of a round number; the statement, however, in Ritter's Geography (VI. 1244; after which authority, I do not know), that king Adisûra reigned about the year Ç. 990, coincides too well with our date to allow of removing the latter to 25 years before Ç. 990. The other expedient is no less impracticable. It is true, that in the Bengâlî Biography it is not expressly said, that Râma Samuddhâra, who was adopted by Harikrishna Samuddhâra (or Viçvanâtha Samâdvâra), succeeded the latter in the government; if, therefore, we could throw out the 36 years of government which are attributed to this prince in the Kshit., the difference would be reduced to but one year. Yet this is impossible; for it is, of course, necessary, that a longer period than twelve years must have elapsed between the death of his father, whose posthumous

son he was, and the accession of his own son. As to chronology, we are, therefore, rather at a loss, for of synchronisms too we have but very few. At first the notice, that Viçvanâtha (316—347 after Ç. 1000, or 1394—1425 A. D.) was contemporary with Mahmud of Ghazna († 1030), is so far absurd, but quite correct, if taken as a confusion with Mahmud Toghluck (1394—1398 A. D.); another statement, which makes Kâçînâtha (480—514 after Ç. 1000, or 1558—1592 A. D.) a contemporary of Akbar the Great (1556—1605 A. D.), and a third, that Aurengzeb (1657—1707 A. D.) was contemporary with Râmakrishṇa, who acceded to the throne 24 years before Krishṇachandra i. e. A. D. 1704, are both quite correct; and so is the notice given in the Bengâlî work, that the majmuat-dâr Bhavânanda, who died 103 years before the accession of Krishṇachandra i. e. A. D. 1625, after a reign of 20 years, and who, therefore, ruled 1605—1625 A. D., lived at the same time with Jehângîr Shâh (1605—1627 A. D.).

It remains now, to say yet a few words respecting the manner in which the translation, the notes and the indices have been composed. — The whole has been written in English, because it was hoped, that the little book might be of some interest for India itself; and there a German translation and other additions in German would have been less likely to be understood even than the original itself. — In the translation it has been attempted, to adhere to the original as closely as possible without violating too much the genius of the English language. As to the proper names, for the Sanskṛit forms of Mohammedan names have been substituted the Arabic-Persian forms, wherever I felt tolerably sure of the latter; and to some of the most known and famous cities the names, by which they are known with us, have been given, while respecting those places, for which the names given by the ori-

ginal have been retained, Index II is to be consulted. The diffuse circumscriptions for subahdâr and zemîndâr could, of course, not be retained, but were always translated by „Mohammedan governor“, the original too not discriminating between subahdâr and zemîndâr but circumscribing both offices by almost the same terms. The Persian titles which are mentioned in the text have been retained, but in their original Persian form, and an explanation of their meaning has been given in the notes. to express their real sense by a translation would have rendered necessary heavy circumscriptions. — For easier reference the pages of the text have been put on the margin of the translation. — The notes have by numbers been referred to the translation, those too, which belong to the text, in order to avoid disfiguring the Sanskrit text with interspersed numbers or signs. — The table of various readings, far from giving all differences of the two mss. from the text received, exhibits only those, as seemed to be of some interest, either for the sense, or for the language and orthography. — The indices finally give both a short view of the history of each person and locality as it is related in our Kshit., and whatever else I have been able to learn in respect to them, chiefly the identification of the Indian geographical names with those used commonly on maps and in European books.

And thus I make over this little labor of mine to the judgement of the learned, who occupy themselves with the study of Sanskrit, confiding in their indulgence; and if only the application and zeal, with which I have labored it, shall not entirely fail of acknowledgment, I shall feel content, and encouraged to pursue the path of study which I have chosen for my life.

Berlin, January 1852.

W. Pertsch.

॥ श्रीरामचंद्राय नमः ॥

वाल्मीकिः सुप्रसिद्धः कविकुलतिलको वर्णयन् सूर्य्यवंशं
पाराशर्य्यः कवींद्रोऽभवदपि रचयन् भारतं वंशमग्र्यं।
उत्कर्षं के लभंते त्रिजगति महतां कीर्त्तयंतो न कीर्त्तिं
तद्वंशं वर्णयामः कलिमलमथनं भट्टनारायणस्य ॥

पुरा वंगे विषये आदिसूरनामा नरपतिरासीत्। स शास्त्रदृष्ट्या प्रजाः पुत्रवत् प्रतिपालयामास। अथैकदा तस्य नृपतेः प्रासादोपरि कश्चिद्गृध्रः पपात राजा च तं दृष्ट्वा भावि विघ्नं मन्यमानो महतीं पंडितसभां चकार पप्रछ च। भोभोः पंडिता मम गृहोपरि गृध्रोऽपतत् ततश्चानिष्टमाशंक्यते तस्य शांतिः केति। ततः पंडिता युगपदूचुः। भो देव तमेव गृध्रं निहत्य तन्मांसेन होमः क्रियतां ततः शांतिर्भविष्यति। राजा पुनराह। स गृध्रः कथं धर्त्तव्यः तन्मांसेन होमविधानं वा कीदृक् विशेषेण वदत। ततः सर्वे तूष्णीं स्थिताः। अथ तत्सभोपविष्टः कश्चिद्ब्राह्मणोऽचिरमेव कान्यकुब्जदेशादागतो

जगाद । राजन् मया तीर्थयात्राप्रसंगेन कान्यकुब्जदेशे गतं । तत्र भवतो गृहे यथा गृध्रः पपात तत्रापि राजगृहे तथैव गृध्रः पपात । ततः कान्यकुब्जाधिपतिर्भट्टनारायणादिब्राह्मणानानीय तैर्ब्राह्मणैस्तं गृध्रं मंत्रेण समाहृत्य तन्मांसेन हावितवानिति मया प्रत्यक्षीकृतं । अतो भवानपि भट्टादीनानीय तथा करोतु ॥ इति श्रुत्वा तेन ब्राह्मणेन सार्द्धं दूतान् प्रेष्य बहुमानपुरःसरं भट्टनारायणदक्षश्रीहर्षछांदडवेदगर्भसंज्ञकान् पत्नीभिः सहितान् साग्निकान् यज्ञोपकरणसामग्रीसंभृतानानीय नवनवत्यधिकनवशतीशकाब्दे प्रागुपकल्पितवासे निवेशयामास । अथ प्रभाते ब्राह्मणाः कृतसंध्यावंदनादिक्रियाकलापाः पत्न्यादीन् स्वस्वगृहे स्थापयित्वा दूर्वाक्षतहस्ता राजानं द्रष्टुं गंतुमुद्यताः । राजा च प्रासादोपरि स्थितः पादद्वयनिबद्धचर्मपादुकान् सूचीविद्धवस्त्रावृतदेहान् पथि चर्वितताम्बूलकषायरंजिताधरौष्ठपुटान् दूरत एव विलोक्य तैरनुपलक्षितः सावज्ञं तत्रैव तस्थौ ॥ अथ ब्राह्मणा द्वारं समागत्य दौवारिकमूचुः । भोः प्रतिहारिन् कान्यकुब्जदेशीयानस्मान् द्वारागतान् राजानं निवेदय । ततः प्रतिहारी कियत् दूरं गत्वा पुनरागत्योवाच । भो ब्राह्मणा राजा इदानीं सुष्वाप नायं साक्षात्समय इति । ततो ब्राह्मणा राज्ञोऽनादरं बुद्ध्वापि जितरागद्वेषादितया

आशीःकरणार्थानीतदूर्वाक्षतादिकं द्वारोपांतस्थितशुष्कतरमल्लकाष्ठे मंत्रं पठंतः पंचधा स्थापयित्वा स्वस्वस्थानं गताः । ततः परदिने तस्मान्मल्लकाष्ठात्तरुणतरपल्लवशालिन्यः पंच शाखाः समुत्थिता दौवारिकादयः सर्वे दृष्ट्वा विस्मिता राजानं विज्ञापयामासुः । देव द्वारप्रांतावस्थितशुष्कमल्लकाष्ठे तरुणतरपल्लवशालिन्यः पंच शाखाः समुत्थिता इति महदाश्चर्यं । अनंतरं राजा समागत्य विस्मित इव प्राह । शुष्ककाष्ठात् शाखोत्पादे किं कारणं । ततो दौवारिकादय ऊचुः । देव पूर्वदिने कान्यकुब्जागतपंचब्राह्मणा अस्मिन् शुष्ककाष्ठे पंचसु स्थानेषु मंत्रपाठपूर्वकं दूर्वाक्षंतादिकं स्थापयामासुस्ततः कारणात् शुष्कादपि काष्ठात् शाखाः प्रादुर्बभूवुरिति श्रुत्वा राजा प्राह । एवमेवेति । ततो राजा स्वापराधमपनिनीषुर्गललग्नीकृतवासाः सपरिवारस्तेषां समीपमागत्य सानुनयमुवाच । यूयं देवप्रकृतयः साधवः वयं मूढाः युष्माकं महिमानं न विद्मः इति ममापराधं क्षंतुमर्हथा इत्यादिकं बहुविधं तुष्टाव । ते च साधुत्वादजातरोषा राजानमूचुः । भो राजन् अस्माकं रोषो नास्ति इति जानीहि । यद्यस्माकं रोषो ऽभविष्यत् तदा सपरिवारं त्वत्पुरं भस्मसाद्भविष्यत् । तदलमनुनयेन यदर्थं वयमानीतास्तदर्थं यतस्व । ततो राजा भक्ष्यद्रव्यादिभिस्तान्

पूजयित्वा लब्धानुज्ञः स्वपुरमागत्य शांतिकसामग्रीं यथादेशं संगृह्य तान् ब्राह्मणानाह । मया यज्ञसामग्री समाहृता यूयमनुग्रहेण यज्ञं निष्पादयत । इति राज्ञा निमंत्रिता भट्टादयो ब्राह्मणाः शाकुनसूक्तादिभिर्मंत्रैस्तं गृध्रमाकृष्य तन्मांसैर्विधिवद्यज्ञं समापयामासुः । राजा च तेनैव गतव्यथो दक्षिणादिभिस्तान् संतोष्य हृष्टमना उवाच । भोभो गुरवो यूयमत्र वसतिं मदनुग्रहेणानुमन्यध्वं । ततो दक्षादयश्चत्वारो भट्टमुखमेव निरीक्षंते स्म । ततो भट्टो यथाभिलषितं नरेंद्रस्येत्याह राजा च लब्धानुग्रहो हृष्टः पंचानां निवासयोग्यं बहुसौधादिसमाकुलं पुरपंचकं निर्माय तेभ्यो ददौ ते च तत्र संवत्सरमेकं सुखमवात्सुः ॥ अथ कान्यकुब्जे विदितप्रभावक्षितीशनामनरेंद्रपुत्रस्य भट्टस्य लोकातीतकर्मभिर्भृशं परितुष्टो राजाह । प्रभो मया कियंतो ग्रामा दीयंते कृपया तान् ग्रहीतुमर्हसि । भट्टः प्राह । दुष्प्रतिग्रहगोहिरण्यतिललौहादिसहिता ग्रामा मया न ग्रहीतव्याः । राजाह । अनुगृहीतेन किंकरेण मया तदा किं कर्त्तव्यं मम परलौकिकसद्गतिर्वा कथं भविष्यति । इति श्रुत्वा भट्टः पुनराह । मम धनानि बहूनि विद्यंते तैर्मया कतिचिद्ग्रामाः क्रीयंते भवता विक्रीयंतां भवतो यदि ममोपकारे वंछास्ति तत्रैव समुचितोपकारः क्रियतां । श्रुत्वा राजाह । तथै-

वास्तु । ततः स्वल्पेन मूल्येन बहवो ग्रामा विक्रीताः तेषु च ग्रामेषु प्रतिवर्षलब्धव्यकरा ग्रामांतरलब्धव्यकरेषु वर्द्धिताः। भट्टेन च क्रीता ग्रामाः चतुर्विंशतिवर्षान् निष्करं भुज्यंते स्म ॥

॥ इति क्षितीशवंशावलीचरिते प्रथमः परिच्छेदः ॥

ततः स राजा भट्टो ऽपि मृतः परलोकमगात्। ततो भट्टस्य षोडश पुत्राः पितृतुल्यगुणग्रामा आदिवराहवाटुवामनाननिपुगुंजिगुंतुअसांतुगुणविकअनिलमधुकामदेवसोमअदीनसंज्ञका अनुपमसदाचारविनयविद्यागुणैः सुप्रतिष्ठिताः सर्वमान्या अभवन्। तत्र चादिवराहप्रभृतयश्चत्वारो ज्येष्ठा विषयात्यंतविरक्तास्तपस्यामेवानुतिष्ठंतः स्नेहाधिक्येन चतुर्णामवरजमितरेषामेकादशानां ज्येष्ठं निपुनामानं राजनीतिविशारदं राज्यप्रतिपालनक्षमं करुणानिधानं राज्ये ऽभिषिषिचुः । स च स्वाध्याययागादिश्रौतस्मार्त्तादिकर्मतत्परो ऽपि अष्टाविंशतिसंवत्सरान् केशरग्रामे परमां पुरीं निर्माय तत्र वसन् धर्मेण प्रजाः प्रतिपालयामास । ततःप्रभृति अद्यापि तत्संतानाः सर्वे केशरग्रामिकत्वेन प्रसिद्धाः॥ ततस्तस्मिन् परलोकं गते तत्सुतो ऽपि हलायुधः सकलजनवल्लभो ऽपि धर्मेण पंचदश वर्षान् राज्यं शशास। ततो हलायुधे मृते तत्पुत्रो हरिहरो महाविभवसंपन्नो विंशतिवर्षान्

राजा बभूव। तस्मिन्नुपरते तत्सुतः कंदर्पः परमधार्मिको द्वाविंशतिवर्षान् राजा बभूव। तस्मिन्नपि क्षितिमधिशास्य प्राप्तपरलोके तत्सुतो विश्वंभरनामा अष्टाविंशतिवर्षान् निखिलगुणनिधानो नरपतिरासीत्। तथैव तस्मिन्मृते तत्पुत्रो नरहरिनामानुपमगुणग्रामः सप्तविंशतिवर्षान् राज्यं पालयामास। ततस्तत्पुत्रो नारायणसमानगुणो नारायणनामा चतुर्विंशतिवर्षान् राज्यं प्रतिपालयामास। तस्मिन्प्रमीते तत्सुतो ऽप्यशेषलोकप्रियत्वात् प्रियंकरनामा ऊनत्रिंशद्वर्षान् नृपतिरभवत्। तस्मिन् प्राप्तनिधने तत्पुत्रो धर्मांगदो राजा समभवत्। तस्मिन् विंशतिसंवत्सरान् प्रतिपालितराज्ये त्यक्तप्राणे तत्पुत्रो ऽपि तारापतिः सप्तचत्वारिंशद्वर्षान् नृपः समभवत्। तस्मिन्मृते तत्पुत्रः कामनामा द्वात्रिंशद्वर्षान् नृपो बभूव॥ एते चैकादश पुरुषा निष्करमेवादिसूरनृपात् क्रीतं राज्यं सुखेन पालयामासुः॥

॥ इति क्षितीशवंशावलीचरिते द्वितीयः परिच्छेदः॥

कामनाम्नो नरपतेश्चत्वारः पुत्रा विश्वनाथप्रभृतयः पितरि मृते राज्यस्यांशं ग्रहीतुं परस्परं विवदंते स्म। अस्मिन्नेव समये म्लेच्छदेशादागत्य सुलतानमामुदगजनवीनाम्ना प्रसिद्धजवनेन इंद्रप्रस्थनगराधिपं निर्जित्य तत्पुरे स्वाधिपत्यं चकार। एतत् श्रुत्वा कामसुता विश्वनाथा-

दयो विवदंत इंद्रप्रस्थपुराधिपजवनं सन्नाद्धल्पमुपययुः। जवनाधिपो ऽपि बहुना कालेनापि तद्विवादं परिछेत्तुमशक्नुवन् विश्वनाथादीनाह। भवंतो राज्यकरं मह्यं दातुं स्वीकुरुत। अनंतरं ज्येष्ठो विश्वनाथो जवनाधिपाय निजराज्यस्य करं दातुं स्वीकृत्य जवनाधिपानुमत्या पैतृकं सकलं राज्यमवाप। तस्य च सोदरास्त्रयः करदानं न स्वीचक्रुर्जगदुश्च। वयं निष्करपैतृकराज्यस्य करं दातुं न शक्नुम इति। अत एव ते राज्ये ऽधिकारं नावापुः॥ विश्वनाथो ऽपि जवनाधिपं परितोष्य काँकदीप्रभृतिबहुविधदेशान् पैतृकराज्यातिरिक्तान् लब्ध्वा प्रसिद्धप्रताप एकत्रिंशद्वर्षान् राजा बभूव। तदवधि एतेषां करदानक्रमो ऽपि प्रवर्त्तते स्म॥ ततस्तस्मिन्मृते जवनाधिपाय करं ददत् रामचंद्रनामा प्राप्तराज्यः सुखेन त्रयोविंशतिवर्षं कालं निनाय। तस्मिन्मृते तत्पुत्रः सुबुद्धिरायः पंचविंशतिवर्षान् राजा बभूव। तस्मिन्मृते त्रिलोचनरास्तस्य पुत्रः त्रिंशद्वर्षं राजा बभूव। तस्मिन्नपि क्षितियमधिशास्य परलोकं गते तत्पुत्रः कंसारिर्नृपतिरभूत्। षड्विंशतिवर्षं क्षितिमधिशास्य तस्मिन्मृते तत्पुत्रः षष्ठीदास ऊनत्रिंशद्वर्षान् नृपो बभूव। तस्मिन्मृते तत्पुत्रः काशीनाथरायः चतुस्त्रिंशद्वर्षान् राजा बभूव॥ एतस्मिन् क्षितिमधिशासति क्षितीशे त्रिपुरादिदेशाधिपेन इंद्रप्र-

स्थपुरेश्वरजवनाय आकबरनाम्ने प्रेषितगजयूथात्कश्चिन्महागजः परिभ्रष्टो ऽरण्यानीं परिभ्रमन् कदाचित्कदाचित् ग्रामे समागत्य लोकानुपद्रावयामास। अथैकदा काशीनाथरायस्य कुत्रचित् ग्रामे समागत्य स गजः समस्तान् लोकान् विद्रावयामास। काशीनाथो ऽपि लोकमुखात् श्रुत्वा बहुभिः सैन्यैः समावृतस्तं गजं व्यापादयामास। एष च वृत्तांतस्तद्देशावस्थितयथार्थवृत्तांतलिखनार्थनियुक्तामात्येन निजस्वामिने इंद्रप्रस्थपुरेश्वरजवनाय विशेषतो लिखितः। इंद्रप्रस्थपुरेश्वरो ऽपि सम्यगवेत्य महारोषाविष्टः काशीनाथं नियम्य प्रेषयितुं जाँहागीरनामराजधन्यामधिकृतं जवनं लिखनेनाज्ञापयामास सैन्यं चादिदेश। अथ जाँहागीरनगरेश्वरः प्राप्तानुज्ञो बहूनि सैन्यानि दिदेश उवाच च। काशीनाथं सपरिवारं बद्ध्वा इंद्रप्रस्थपुरे प्रेषयत इति। काशीनाथो ऽपि निजचरप्रमुखात् सर्वं ज्ञात्वा मंत्रिभिर्मंत्रयित्वा पालयमानो भागीरथीतीरं गंतुमुपचक्रमे। जवनाधिपप्रेषितसैन्यं च पश्चात् पश्चादागच्छति स्म। अथ कियता दिनेन दिनैकदेशगम्यमार्गांतरितौ जवनाधिपसैन्यकाशीनाथौ बभूवतुः। ततो वागोयानाख्यप्रदेशांतर्गत आंदुलियानामग्रामपूर्वभागावस्थितां नदीमुत्तरीतुं काशीनाथ उपविवेश। तत्रैव काचित्कैवर्त्ती मत्स्यान् विक्रेतुमाजगाम।

काशीनाथो ऽपि मत्स्यान् दृष्ट्वा हृष्टो बभूव चिंतयामास च। मम वराटादिकं नास्ति मत्स्यश्च बहुदिनानि न भुक्तः। अतो मत्स्यो ऽयं केनोपयेन नेतव्य इत्यादि। अनंतरं स्वहस्तावस्थितहीरकघटितं स्वर्णांगुरीयकं तस्यै विन्यस्य एकं महांतं मत्स्यं जग्राह जगाद च। मम पश्चादायांतकल्पो भृत्यो भवत्यै समुचितं मूल्यं मया विज्ञापितं दत्वा ऽंगुरीयकं नेष्यति। ततो जवनाधिपप्रेषितसैन्यं च तत्रागत्य बहुमूल्यहीरकघटितस्वर्णांगुरीयकं कैवर्त्तीहस्ते दृष्ट्वा पप्रछ। अये कैवर्त्ति भवत्या बहुमूल्यमंगुरीयकं कुतः प्राप्तं तूर्णं वद। नो चेद्भवती चौर्य्येणेदं जग्राह इति लक्ष्यते। ततश्च देशाधिपे तथा विज्ञापिते तव समुचितो दंडो भविष्यति। इति श्रुत्वा कैवर्त्ती ससंभ्रममाह। एको ब्राह्मणो मत्स्यं नीत्वा तन्मूल्यं वराटकमानेतुमंगुरीयकं स्थापयित्वा गतः। ततो जवनेश्वरसैन्यं पुनराह। क्व स ब्राह्मणः अस्मान् दर्शय। ततः सा कैवर्त्ती अन्विष्य तस्यां नद्यां स्नात्वा अनन्यमनसा देवतां पूजयंतं दृष्ट्वा कथयामास। जवनाधिपसैन्यं च तथा श्रुत्वा काशीनाथं बबंध कियंतो परिवाराश्च पलायंते स्म। काशीनाथो ऽपि बद्ध्वा सैन्येन निवेदितो दुरात्मनाधिपेन घातितो ऽपि भगवन्नारायणनामान्युच्चैरुच्चारयन् त्यक्तप्राणो योगिभिरप्यलभ्यां गतिमाप। काशीनाथपत्नी च

ससत्वा सुवर्णशतद्वयसहिता एकेन भृत्येनैकया दास्या परिचारकैकब्राह्मणेन च सहिता हरिकृष्णसमुद्धारस्य वाट्यां पितृमंदिर ऽइव तस्थौ ॥

॥ इति क्षितीशवंशावलीचरिते तृतीयः परिच्छेदः ॥

अथ काशीनाथपत्नी अनुकूलाखिलग्रहशुभलग्ने शुभलक्षणलक्षितं पुत्रमेकं सुषाव । तस्य च रमणीयमूर्त्तित्वात् पंडिता रामेति नाम निर्दिदिशुः । समुद्धारो ऽपि पुत्ररहितस्तस्मिन् पुत्रस्नेहं वर्द्धयामास । श्रीरामवत् शैशवाभ्यस्तसमस्तविद्ये प्राप्तोपनयसंस्कारे नीतिशास्त्रपारगे प्राप्तयौवने समुद्धारः स्वीयराज्यकर्मणि स्नेहाधिक्येन सुकुमारगुणतया महावंशतया च परितुष्टो नियोजयामास अमात्याश्च सर्वे तदाज्ञामेवानुवर्त्तंते स्म । समुद्धारवाटीजातित्वात्प्राप्तसमुद्धारराज्यत्वाच्च तमपि सर्वे रामसमुद्धारनाम्ना प्रथयंति स्म । ततः स्वानुरूपगुणकुलविवाहितपत्न्यां चतुरः पुत्रान् दुर्गादासहरिवल्लभजगदीशसुबुद्धिसंज्ञकान् जनयामास षट्त्रिंशद्वर्षान् राज्यं पालयामास च ॥ तेषां ज्येष्ठो दुर्गादासराय एकादशवर्षवयसि वर्त्तमानः प्राप्ताभिनवोपनयसंस्कारो वल्लभपुरग्रामसमीपवर्त्तिनदीतटे कौतुकं दिदृक्षुः कदाचिदुवास । तस्मिन्नेव काले इंद्रप्रस्थपुरेश्वरजवनप्रेषितः कश्चित् जवनामात्यो महता सैन्येन परिवृतस्तरिमारूढस्तत्राजगाम

तत्सैन्यं च दृष्ट्वा इतरे भीत्या पलायिताः दुर्गादासस्तत्रैव तस्थौ। जवनामात्यस्ततस्तमाह। भो ब्राह्मण हुगुलीतिप्रसिद्धनगरमितः कियत् क्रोशांतरितं तत्रगमने वा कः पंथाः जानासि चेत् कथय। ततो दुर्गादासो जालिकद्वारा विदिताखिलमार्गवृत्तांतस्तत्रगमनाध्वानं तत्राध्वसमीपे यावंतो ग्रामा नद्यां यावंति वक्राणि तेषु परिमाणं तेषु च यावन्मात्रं जलमेतत्सर्वं प्रत्यक्षदृष्टमिव कथयामास। जवनाधिपो ऽपि तस्य सौंदर्य्यं मेधावित्वं प्रागल्भ्यं च संस्मृत्य संस्मृत्य प्राह। भवता प्रागल्भ्यादिना भृशं परितोषितो ऽस्मि तन्मया सार्द्धं हुगलिप्रदेशे समागच्छेति। सो ऽपि भ्रातृभिः सह मंत्रयित्वा तथा चकार। तत्र गते च तस्मिन् बहुमानपुरःसरं वस्त्रालंकारादिकं भक्षणाद्यर्थव्ययितव्यधनं च दत्वा पारसीकशास्त्रमध्येतुं नियोजयामास नियोजितश्च तीक्ष्णबुद्धित्वात् स्वल्पेनैव कालेन समधिगताखिलपारसीकशास्त्रार्थतत्त्वो जवनाधिपस्य तोषमधिकं जनयामास परितुष्टश्च जवनेश्वरो जावनिकभाषाप्रसिद्धकानगोइकर्मणि नियोजयितुमाज्ञप्तो दुर्गादासो जगाद। वयं पुरुषक्रमेण राजानः परसेवां कदापि न जानीमः। ततो जवनाधिपः पुनराह। मया लिपिद्वारा इंद्रप्रस्थपुरेश्वरं निवेद्य भवतो नाम्नां समुत्कर्षो राज्यं च दापयिष्यते इदानीं मयोक्तं कुरु।

अनंतरं तथा कुर्वतः तस्य कियत्‌दिनानंतरं इंद्रप्रस्थपुरेश्वरेणादिष्टभवानंदमजमुदारेतिख्यातिं लब्धवतः इंद्रप्रस्थपुरेश्वरादिष्टतया कानगोइकर्मणि स्थैर्य्यं बभूव । कियत्कालानंतरं निजालयमागत्य भ्रातृभिर्विभक्तो वल्लभपुरनामनगरे पुरीं निर्माय समुद्धारप्राप्तपैतृकराज्यं विंशतिवर्षान् शशास। हरिवल्लभरायश्च फतेपुरनामग्रामे जगदीशः कुडालगाछियाग्रामे सुबुद्धिरायः पाटिकावाडियाग्रामे पुरीं निर्माय सुखमवात्सुः॥ तदानीं च वंगादिविषयेषु प्रतापादित्यप्रधाना द्वादश राजानो निष्करं पृथिवीमुपभुंजते स्म । तेष्वपि प्रतापादित्यो महासत्वो विजितारिवर्गो महाधनसंपन्नः क्षितितलविख्यात आसीत् । इंद्रप्रस्थपुरेश्वरोऽपि करं ग्रहीतुं बहुसैन्यान्यादिश्य एकादश नृपतीन् स्ववशमानिनाय प्रतापादित्यस्तु पुनः पुनः प्रेषितेंद्रप्रस्थपुरेश्वरबहुसैन्यानि निर्जित्य द्वितीयेंद्रप्रस्थपुरेश्वर इव रराज। अस्मिन्नेव समये जाँहागीरनगराधिकृतामात्येन हुगलिसंस्थितामात्येन च प्रातापादित्यस्य दौर्जन्यं बहुविधं लिपिद्वारा इंद्रप्रस्थपुरेश्वरं विज्ञापयामास यथा प्रतापादित्यो बहुबलसंपन्नः यस्य द्वारि द्वापंचाशत्सहस्रचर्म्मिणः एकपंचाशत्सहस्रधन्विनः अश्वारोहा अपि बहवः मत्तहस्तिनां बहुयूथाः संति अन्ये चासंख्या मुद्गरप्रासादिहस्ताः एभिर्बलैः स क्षुद्रान्नृपान् बाधते। किं बहुना

स्ववंश्यानपि प्रायो निःशेषयामास। तद्वंशे तन्निहतपितादिस्वजन एकः शिशुः पलायनपरो धात्र्या कच्वीवने रक्षितः अतस्तं कचुरायनामानं कथयंति। कचुरायः पारसीकादिशास्त्रमधीते दयालुर्नृपलक्षणशीलो च प्रतापादित्यस्तं हंतुमनुदिनं मृगयते। अस्मानपि बाधितुं प्रवर्त्तते। अतो गजाश्वादिपरिवारितबहुसेनापतिभिः सह यदि कश्चित् प्रधानामात्यः समायास्यति तदा वयं तदनुचरीभूय प्रतापादित्यं बद्ध्वा प्रेषयिष्याम इत्यादि। अनंतरमिंद्रप्रस्थपुरेश्वरो लिपितः प्रतापादित्यस्य दौर्जन्यं समधिगच्छन् कचुरायेणापि इंद्रप्रस्थपुरगतेन साक्षिणेव तदानीमेव तद्दौर्जन्यं गोचरीकृतं। अथ इंद्रप्रस्थपुरेश्वरो रोषात् प्रस्फुरिताधरो द्वाविंशत्या सेनापतिभिः सह मानसिंहनामानं कंचित् प्रधानामात्यमादिदेश यथा मानसिंह भवान् महता सैन्येन परिवारितः प्रतापादित्यं दुरात्मानं झटिति बद्ध्वा समानयतु। ततो मानसिंहो महाप्रसादोऽयं देवस्येत्याज्ञां शिरसि निधाय बहुसैन्यवृतो निर्जगाम निर्गतश्च यत्र यत्रोवास तस्मात्तस्मात् लोकाः पलायांचक्रिरे राजानश्च प्रायो न साक्षाद्बभूवुः। अथ कतिपयदिनानंतरं चापडाख्यग्रामसमीपवर्त्तिनदीतटे तत्सैन्यं समाजगाम। तत्समीपस्थराजानः सपरिवारास्तद्भयात्तिरोहिता बभूवुः भवानंदमजमुदारश्च महासाहसिक

एक एव साक्षाद्भूय समुचिताशीर्निवेदनादिपुरःसरं करविनिहितहैममुद्रादिकं साक्षात्कारयन् सत्कृत्य मानसिंहं बहु परितोषयामास जगाद च । प्रभो महाबलपराक्रम भवतामागमनेनैतद्देशीयाः सकलराजानः पलायिता अहमेकः कतिपयग्रामाधिपो धर्मविनेतारं भवंतं निरीक्षितुमिहासं मयाशीर्वादकेन यदि किंचित्कार्य्यमस्ति तदाज्ञापयेति । ततो मानसिंहो मजमुदारमुवाच । भो मजमुदार नदीमुत्तरितुं समुचितोद्योगः क्रियतां यथा सुखेन सैनिकाः पारं यांति । मजमुदारः पुनराह । प्रभो यद्यप्यहमल्पपरिवारस्तथापि भवदाज्ञया सर्वं निष्पादयिष्यामीति । ततो बहुविधनौकावाहकादिसमवधानेन करितुरगादिसमाकुलं तत्सैन्यं सुखेनोत्तारयामास । अनंतरं मानसिंहो ऽपि प्राप्तनदीपारो मजमुदारं प्रशशंस । अथ प्राप्तनदीपारे सपरिवारे तस्मिन् निरंतरपतदंबुधारासिक्तधरणीमंडलप्रबलतरझंझानिलसंमर्दितदिगंतरालतिरोहितदिनकरतारागणतया दिननिशाविशेषोपलब्धिरहितं दुर्द्दिनं सप्ताहात्मकं प्रवर्त्तते स्म कुत्रापि गंतुमसमर्थं समस्तसैन्यं च चिंताव्ययं बभूव । तस्य च नातिपूर्वं मजमुदारो ऽपि लक्ष्मीप्रतिमया सह गोविंदप्रतिमाया विवाहमहोत्सवं कारयितुं बहुविधभक्ष्यद्रव्यादिसमुपचितं महासंभारमासादितवान् तादृशमहावृष्टिसमये च तद्वि-

वाहस्य शास्त्रतोऽकर्त्तव्यतया ततो निवृत्तमनास्तेन संभारेण तदानीं क्रीतभूरिभक्ष्यद्रव्यादिना च करितुरगपादातसेनापतिवंदिमागधप्रभृतीनां मानसिंहस्य च यथोचितांहारद्रव्यदानेन परमतृप्तिकरमातिथ्यं संपादयामास । सपरिवारो मानसिंहस्ताद्दृशदुर्दिनमपि सुखेनैवातिवाहयामास । ततः सप्ताहानंतरं दुर्दिनावसानतया प्रकाशितदिङ्मंडले परमतोषपरायणः पुनर्मजमुदारमुवाच । भो मजमुदार इतः प्रतापादित्यनगरं कियता दिनेन गंतुं शक्यते कस्मिन् दिने वा कुत्र सेनानिवेशः कर्त्तव्य इति लिखित्वा देहि । श्रुत्वा च मजमुदारः सविशेषं सर्वं लिखित्वा समर्पयामास मानसिंहोऽपि बहुभिः साधुवादैर्मजमुदारं सत्कृत्य सप्रसादमाह । भो मजमुदार महामते मया प्रतापादित्यं सपरिवारं विनिर्जित्य पुनरागमनसमये भवताभिलषितं वक्तव्यं श्रुत्वा तत्सर्वमवश्यं कर्त्तव्यं त्वमपि मया सार्द्धं प्रतापादित्यपुरमागच्छ । इत्युक्त्वा विरराम । ततः कतिपयैर्दिवसैर्मानसिंहो बहुबलपरिवारितः प्रतापादित्यनगरीं परिप्राप्तः । अनंतरं चरप्रमुखात् विदितमानसिंहागमनवृत्तांतो विरचितदुर्भेद्यदुर्गांतरविन्यस्तसेनासमुदायोऽनधिगतमानसिंहसैन्यप्रक्षिप्तास्त्रशस्त्रप्रहारो मानसिंहसैन्यं बहुभिः शस्त्रास्त्रैर्द्वापंचाशत्सहस्रचर्मिभिरेकपंचाशत्सहस्रधन्विभिर्महाबलैरश्वारूढैश्च परिवृतो

बहु जर्जरीचकार। एतत्सर्वं श्रुत्वा सिंहः सक्रोधः सेनापतीनाह। भो सेनापतयः शीघ्रं बहुभिर्बलैर्मिलित्वा दुर्गं भेदयत नो चेद्भवतां समुचितं दंडं विधास्यामि। इत्युक्त्वा सर्वानेकदा दुर्गभेदने नियोजयामास ते च मानसिंहाज्ञया द्विगुणपराक्रमा इव क्रोधकषायितनेत्रांता युगपत् कृतबहुसंप्रहारा दुर्गं निर्भेदयामासुः। अथ विनष्टदुर्गेप्रतापादित्यसैन्यं मानसिंहसैन्यं च परस्परप्राप्तसमक्षं बहुधा बहुदिवसं युद्धपरायणं बभूव उभयसैन्यमेव कियत् कियत् ननाश। अथ प्रतापादित्यबलं स्वल्पावशिष्टतुरगसमाकीर्णमवलोक्य मजमुदारेण सह मंत्रयित्वा मानसिंहो बहुविधबहुकरितुरगगणसंकीर्ण एकदैव सहस्रसहस्रतुरगादिभिरुपेतः प्रतापादित्यसैन्यं परिप्राप्तः क्षणेन तदुपमर्द्य प्रतापादित्यं बद्ध्वा लौहमयपिंजरे निक्षिप्य पुनरिंद्रप्रस्थस्थं जवनाधिपं निवेदितुं चलितः। अथ कियता कालेन चापडाख्यग्राममागत्य पुरोऽवस्थितं मजमुदारमुवाच। भो मजमुदार भवतो व्यापारेणास्मिन् संग्रामे महान् संतोषो वृत्तः अविरलसप्ताहदुर्दिने च मम सैन्यस्य प्राणरक्षा कृता अतस्तव समीहितं ब्रूहि मया तदवश्यं कर्त्तव्यं। इत्येवं समादिष्टो मजमुदारो भट्टनारायणस्य आदिसूरनगरागमनवंशपरंपराराज्यशासनकाशीनाथरायपलायनजवनाधिपकर्तृकतन्निधनाधिकं सर्वं क-

थयामास वागोयानाख्यप्रभृतिचतुर्दशप्रदेशराज्यार्थी स्वाभिलाषं चोद्घाटयामास। एतत्सर्वं समाकर्ण्य मयैतदवश्यं कर्त्तव्यमित्युदीर्य्य मजमुदारेण सह इंद्रप्रस्थाधिपं जवनेश्वरं द्रष्टुं चलितः। अथ बद्धस्य पथि गच्छतः प्रतापादित्यस्य वाराणस्यां पंचत्वमभवत् ॥ अनंतरं मानसिंह इंद्रप्रस्थं गत्वा तत्र जवनाधिपं सर्वं जयवृत्तांतं विज्ञापयामास मजमुदारस्य महादुर्दिनसमाहे समस्तसैन्यस्यातिथ्यं प्रतापादित्यजये सहकारित्वं च विस्तरेण जवनाधिपं श्रावयामास। श्रुत्वा च जवनाधिपः पूर्वपरिचितं प्रतापादित्यदायादं कचुरायनामानं यशोहरदेशराज्यं शासितुमाज्ञापयामास यशोहरजिदिति नामरूपप्रसादं च ददौ। पूर्वनिहतस्वीयहस्तिककाशीनाथरायस्य सुतो मजमुदार इति परिचयं जानन् तथाविधातिथ्यादिश्रवणेन च परमपरितुष्टो जवनेश्वरो मानसिंहमाह। अरे मानसिंह काशीनाथसुतो मजमुदारो महानुभावः प्रतापादित्यजये च महोपकर्त्ता तस्मै कश्चिदभिलषितप्रसादो दत्तो न वा। मानसिंह आह। वागोयानाख्यचतुर्दशप्रदेशराज्यार्थी मजमुदारोऽत्रैव समागतो वर्त्तते राज्यप्रसादश्च देवस्याज्ञां विना ऽस्माभिर्दातुं न शक्यते। इति श्रुत्वा जवनाधिपः पुनराह। भो मानसिंह मजमुदारं तदभिलषितराज्यप्रकाशकलिपिं चानय। ततो मानसिंहो मजमुदारेण जव-

नाधिपस्य साक्षात्कारं कारयामास मजमुदारश्च कृतप्रणामो जवनाधिपेन बहु संभाष्य स्वावासं जगाम। अनंतरं जवनाधिपो मानसिंहेन सह मंत्रयित्वा मजमुदाराय अभिलषितं राज्यं दातुमंगीचकार तत्प्रेषितपत्रार्थं राजेति प्रसिद्धख्यातिं च स्वाक्षरेणानुमोदयामास। अनंतरमभिलषितराज्यसंपादकाशेषव्यापारं झटिति संपाद्य मानसिंहेन कृतबहुविधसत्कारः स्वदेशं मजमुदारः प्रस्थितः। अथ कियत्कालेन वल्लभपुरसंज्ञग्रामस्थस्वपुरमागत्य जवनाधिपानुज्ञया प्राप्तचतुर्दशराज्ये स्वाधिपत्यं विस्तारयामास प्रजाश्च धर्मेण पालयति स्म। माटियारिसंज्ञनगरे देउलियाख्यग्रामे च पुरीं निर्माय तत्र देवप्रतिमां च संस्थाप्य कतिचिद्दिनानि तत्र तत्रोवास॥

॥ इति क्षितीशवंशावलीचरिते चतुर्थः परिच्छेदः॥

अथ कतिचिदुत्सवानंतरं तद्राज्यकरग्राहकजाँहागीरनगराधिकृतजवनो मजमुदारं नेतुं एकं मुरादनामानं दूतं प्रेषयामास। अथ दूतप्रमुखादितो विदितवृत्तांतोऽतिप्रियेण मल्लेन ज्येष्ठपुत्रस्य श्रीश्रीकृष्णरायस्य पुत्रेण श्रीगोपीरमणरायनाम्ना पौत्रेण सह जाँहागीरनगरं गतः। तदधिकृतजवनश्च किंचित् छलमाश्रित्य मजमुदारं कारागारे बबंध तत्पौत्रश्च तद्बंधनमोचनायानुदिनं यतते स्म। अथैकस्मिन् दिवसे मजमुदारपौत्रो गोपीरमणरायः स्नातुं

नदीमगमत् । तत्र च घट्टसमीपावस्थितमेकं महोपलं देवतापूजासनाद्यर्थं घट्टमानेतुं बहवः शूरा व्यापारयामासुः प्रस्तरस्य महागौरवेण तेषां सर्वाः क्रिया विफला बभूवुः। अथ तस्मिन्नेव काले कश्चित् हस्तीपको महामत्तहस्तिनमेकं पानीयं पाययितुं तत्रैव निनाय शूराश्च हस्तीपकमाहुः । अये हस्तीपक अनेन हस्तिना एनं महोपलं घट्टे संस्थापय भवते वयमाहारार्थं भवदभिमतं द्रव्यादिकं दास्यामः। तत् श्रुत्वा स हस्तीपकस्तं महोपलं घट्टं नेतुं तं हस्तिनं योजयामास स च हस्ती तं महोपलं उद्धर्तुं पुनः पुनः प्रेरितकरो ऽपि महोपलस्य दैर्घ्यप्रस्थाधिक्येन धर्तुं न शशाक। विफलितकरिव्यापारो हस्तीपको ऽपि निःश्वस्य निवृत्तः स्वस्थानं गतः। गोपीरमण एतत्सर्वं दृष्ट्वा सर्वान् शूरान् आहूयाब्रवीत्। अये शूरा एतस्य प्रस्तरस्य घट्टानयनाय युष्माकं शूराणामेतावान् आयासः किमेतत् पश्यत एकाकिना मयैवानीयते। इत्युक्त्वा महोपलं लीलया दोर्भ्यां गृहीत्वा समुद्धृत्य सर्वानाह। यूयं कथयत महोपलो ऽयं कुत्र स्थापनीय इति। ततस्तैरादिष्टस्थाने महोपलं लीलया स्थापयामास । तद्दृष्ट्वा सर्वे विस्मिताः परस्परं तस्य वीर्यं प्रशंसंतः स्वस्वस्थानं गताः। रायो ऽपि कृताह्निकक्रियः स्वस्थानं गतः । ततः परदिवसे पौरा जाँहागीरनगरा-

धिकृतं जवनं विज्ञापयामासुः। प्रभो गोपीरमणनाम्ना केनचिद्ब्राह्मणेनैको महोपलो बहुभिः शूरैरुत्थापयितुमशक्यः कुंटितमदमत्तमहाकरिप्रयासो हेलया समुत्तोल्य घट्टे स्थापितः एतन्महदाश्चर्य्यं। एतच्छ्रुत्वा सोऽनुचरानाह। स ब्राह्मणः कुत्र अन्विष्यासत्साक्षात्समानयत। ते च समन्विष्य रायं साक्षात्कारयामास अधिकृतजवनश्च रायमाह। अये राय महोपलो भवता समुद्धृत्य घट्टे स्थापितः। राय आह। महाबलस्य चरणौ स्मरता स्नानसमये ऽनायासेन समुत्तोल्य घट्टे स्थापितः तत्र प्रभूणां महिमैव हेतुः। ततो ऽधिकृतजवनः पुनराह। भो ब्राह्मण मम समक्षं महोपलो भवता पुनरुत्तोलनीय इति मया द्रष्टव्यं। रायः पुनराह। यथा निदेशः प्रभूनां तथा कर्त्तव्यमेव मयेति। ततो बहून् मल्लान् समादिश्य शकटद्वयं च प्रेष्य तं महोपलं महता व्यापारेण साक्षात्समानयामास। अथाधिकृतजवनः रायमाह। भो राय महोपलं समुत्तोलय। ततो राय यथाव्यवहारमधिकृतजवनं नमस्कृत्य दोर्भ्यां तमुपलमुद्धृत्य कुत्र स्थापनीय इत्युक्त्वा तदादिष्टस्थाने निवेशयामास। अधिकृतजवनो महापरितुष्टमनसा रायमुवाच। भो राय भवतः शौर्य्येणाहं परितोषितो ऽस्मि तद्भवतः किं प्रार्थनं प्रकाशय। ततो राय आह। प्रभो मानसिंहबंधुतुल्यस्य इंद्र-

प्रस्याधिपजवनेश्वरदत्तवागोयानप्रभृतिचतुर्दशभूप्रदेशराज्याधिपस्य प्रभुचरणानुग्रहसंपादिततद्राज्यस्थैर्य्यस्य श्रीमद्भवानंदमजमुदारस्य पौत्रो ऽहं श्रीगोपीरमणशर्म्मा । मम पितामहः प्रभुकारागारे स्वीकृतराज्यकरादत्तावशिष्टदानाभावहेतुना बद्धो वर्त्तते । तं मोचय एतदेव मम प्रार्थनीयं अन्येन धनादिना प्रयोजनं न किंचित् । एतच्छ्रुत्वा परितुष्टो ऽधिकृतजवनः कारागाराधिकारिणमाह । अरे कारारक्षक पादबंधनलौहवलयं छित्वा मजमुदारमानय । इति शृण्वन् गोपीरमणराय आह । प्रभो तैलौहवलयछेदने महान् विलंबो भविष्यति । प्रभोराज्ञा चेत् अत्र समानीतस्य पितामहस्य चरणबंधनलौहवलयो मया हस्तेनैव छेदनीय इति श्रुत्वाधिकृतजवनस्तथाज्ञापयामास । अथ लौहवलयबद्धचरणो मजमुदारो ऽधिकृतजवनाधिपसमक्षमागतः । अनंतरमधिकृतजवनाज्ञया तस्य पादबंधनलौहवलयं करव्यापारेण गोपीरमणो बभंज । दृष्ट्वा सर्वे विस्मिता बभूवुः अधिकृतजवनश्च मजमुदारं गोपीरमणं च प्रसादादिना परितोष्य स्वदेशं प्रस्थापयामास । तौ च स्वालयमागत्य बहुविधान् यज्ञान् इष्टापूर्त्तादिकर्माणि च संपादयामासतुः ॥ मजमुदारस्य च त्रयः पुत्राः श्रीकृष्णरायगोपालरायगोविंदरामरायनामानः सुप्रसिद्धाः वर्त्तंते स्म । मजमुदारः पुत्रे-

भ्यः स्वीयराज्यं विभज्य दातुं पुत्रानुवाच। मया विभक्तं राज्यं समांशेन यूयं गृह्णीत। इति श्रुत्वा ज्येष्ठः श्रीकृष्णराय आह। राज्यस्य विभागो न भवति ज्येष्ठस्यैव सकलं राज्यमिति रीतिः प्रसिद्धैव। इत्याकर्ण्य मजमुदारः सकोपमाह। भवान् कृती विद्वांश्च अन्यद्राज्यं कथं न करोषि। इति श्रुत्वा श्रीकृष्णः पुनराह। गुरूणां युष्माकं चरणप्रसादश्चेत् किमिदं विचित्रं। इत्युक्त्वा पितरं प्रणम्य तेनानुज्ञातः शीघ्रमेव इंद्रप्रस्थं जगाम गत्वा च तत्र महता प्रयासेन तदधिपजवनेश्वरेण सह साक्षात्चकार स्वाभिलषितं च निवेदयामास। परितुष्टो जवनाधिपः खोषदहेतिप्रसिद्धभूभागस्य उखडेतिभूभागस्य राज्यस्याज्ञां चकार। प्राप्तराज्यश्च कियता कालेन स्वगृहमागत्य कृताभिवंदनादिक्रियो मजमुदारं समस्तं निवेदयामास। मजमुदारश्च सर्वं श्रुत्वा तं बहु प्रशशंस। एवं विंशतिवर्षं सुशासितराज्यस्य मजमुदारस्य प्राप्तपरलोकस्य श्रीकृष्णः स्वार्जितराज्यं तदितरौ भ्रातरौ च विभज्य प्राप्तं पैतृकं राज्यं शशासुः॥

॥ इति क्षितीशवंशावलीचरिते पंचमः परिच्छेदः॥

अथ श्रीकृष्णोऽपुत्रको मसूरिकारोगेण मृतः। गोविंदरायश्च राजकर्म्मणि न तादृक् कुशलः गोपालरायश्च नानागुणसंपन्नः सप्त वर्षान् राज्यं शशास। अनंतरं सोऽपि

मृतः तस्य च त्रयः पुत्रा नेंद्ररायरामेश्वररायराघवरायसंज्ञकाः। तेषु च नेंद्ररायो महादुर्दांतः प्रजानां नानुरंजकः रामेश्वरश्च न राजकर्मणि सम्यक् कुशलः राघवरायश्च निखिलगुणसंपन्नः प्रजाहितान्वेषी सुप्रसिद्धो राजा बभूव भ्रातृभ्यां च प्रतिमासिकनियमितव्ययं ददत् सुख्यातिमवाप। जवनाधिपाय यथायोग्यं करं दत्वा तस्य विश्वासपात्रमभवत्॥ कतिपयदिनानंतरं रेउइ इति प्रसिद्धग्रामे महामनोहरं पुरं चकार। तत्र च पुरे पूर्वस्यां पश्चिमायां च दिशि शैलशिखरोपमं प्रासादद्वयं दक्षिणस्यां च महाप्रासादगणसमाकुलमंतःपुरं निर्ममे तत्र च सुखेन कालं निनाय। अथ कतिचित्दिनानंतरं सातसइका इति प्रसिद्धदेशाधिपसायेफखाँ इति प्रसिद्धजवनराजो राघवरायस्य प्रणयपात्रं रायं द्रष्टुं तस्मिन् पुरे समाजगाम। ततः समुचिताचारक्रमेण कृतसंभाषणादिक्रियौ सुखोपविष्टौ परस्परशुभालापं चक्रतुः। अथ जवनराजो राजानमाह। महाराजाधिराज द्वादशमासानेव स्वपुरस्थितैरपि भवद्भिः प्रवासऽइव स्थीयते। श्रुत्वा रायः प्रत्युवाच। भो मित्र स्वपुरावस्थाने प्रवासावस्थानमिति कथं वदसि। श्रुत्वा जवनराज आह। यत्रस्थितेन बालानां रोदनं भूषणानां च शिंजितं न श्रूयते तत्रावस्थानं प्रवासावस्थानादितरत् किं नाम। श्रुत्वाह। सत्यमेवैतत्।

समुचितसत्कारेण जवनराजं परितोष्य स्वपुरं प्रस्थापयामास । अनंतरं जवनराजवचसि कृतानुमोदनो दक्षिणदिगवस्थितस्ववासदूरवर्त्यंतःपुरं विघटयन्नेवोत्तरस्यां स्ववाससमीपवर्त्ति तृणकाष्ठादिविनिर्मितमतिमनोहरमंतःपुरं विदधौ मादखाख्यग्रामे चैकां पुरीं चकार। उभयत्रैव हृष्टपुष्टजनाकुला राजधानी बभूव। राघवरायो यथाविधिकृतपंचांगपुरश्चरणश्रेण्या जनितमंत्रचमत्कारेण सर्वदेशसुख्यातो बभूव ॥ अथ कियद्दिवसानंतरं महतीमेकां दीर्घिकां खनितुमुपचक्रमे। द्वादशसहस्रीरजतखंडा व्ययितास्तथापि जलसमुत्थानचिह्नमपि न लक्षयामास। ततो दीर्घिकाखननायाधिकृतं शिवरामभौंग्यवत्संज्ञकं निराकृत्यान्यं कंचिदुत्पन्नमतिं पंचदशसहस्रसंख्यकरजतमुद्रासहितं नियोजयामास । प्रतिदिनं बहुभिः खन्यमानायां तस्यां दीर्घिकायां एकदा तन्मध्यदेशादधः प्रवर्त्तितसलिलप्रणाल्या समुत्थितसलिलौघेन दिनसप्तकं ततो दूरदूरावस्थितमपि क्षेत्रारामपुरादिकं संप्लाव्य स्वर्णद्यामपि पतितं । अथ सप्तदिनानंतरं निवृत्तरयः स सलिलौघो दीर्घिकां परिपूर्य्य स्थिरो बभूव । तत्पूर्वतीरे च द्वितीय कैलासाचलमिव सौधमेकमिष्टकादिरचितं च निर्मितवान् । अथ तां दीर्घिकामुत्स्रष्टुं तत्र च मंदिरे शिवलिंगं स्थापयितुं प्रतिनगरलब्धव्यद्रव्यातिरिक्तं लक्षत्रयरजतमु-

द्रया क्रीतद्रव्यसंभारः समभवत्। अङ्गवङ्गमगधकाशीकांचीप्रभृतिदेशवासिनो बहवो ब्राह्मणा निमंत्रिताः अन्ये च नानादेशीयराजानो राजपुत्रा राजामात्यादयो ऽपि निमंत्रिता दीर्घिकातटेषु यामाभ्यंतरेषु च भक्ष्यद्रव्यादिपूरितेष्विष्टकादितृणकाष्ठवस्त्रादिनिर्मितनानाविधपुरेषु यथाविधि कृतसत्काराः सानंदमनसो निवासं कल्पयामासुः। यत्र चानिमंत्रितानामपि ब्राह्मणादीनामुपभोगाय शतशो घृतकुल्या पयःकुल्या मधुकुल्या अनुपममाधुरीधुरीणा वेत्रपाणिपुरुषैः परिरक्षिता बुभुक्षुब्राह्मणादीनामुपभोगाय राजपुरुषपरिदर्शितपथा विलसंति स्म यवगोधूमादिचूर्णानां राशयः पर्वतोपमास्तंडुलमुद्गकलायादिसूपराशयो ऽसंख्याता एतत्सर्वं दृष्ट्वा समाहूता नृपादयः परमविस्मिता परस्परं राघवरायकीर्त्तिं गायंति स्म। अथ मौहूर्त्तिकावेदितशुभलग्ने निखिलदेशीयनृपधीरगणाध्युषितसभासमीपे सुरगुरुप्रतिमैर्ऋत्विग्भिर्दीर्घिकाया महेशलिंगस्य च प्रतिष्ठाकर्मणि संपादिते यथाविधि सत्कारेण समाहूतनृपतिद्विजगणान् परितोष्य स्वस्वस्थानं प्रेषयामास। व्ययावशिष्टपूर्वोपकल्पितघृतकुल्यागोधूमचूर्णादिकं सकलं ब्राह्मणेभ्यः प्रतिपादयामास। अनेनाद्भुतकर्म्मणा राघवो ऽतीव सुख्यातो बभूव॥ अन्यञ्च। पूर्वं गौडादिदेशीयनृपतिर्न को ऽपि इंद्रप्रस्थाधि-

पजवनाधीश्वरात् हस्तिप्रसादं लब्धवान् राघवरायस्तु जवनेश्वरं नियमितकरदानादिना परितोष्य ततः प्रथमतो हस्तिप्रसादं लब्धवान्। अथ कियद्दिनानंतरं नवद्वीपे निरुपमगणेशमूर्त्तिं संस्थाप्य महेश्वरलिंगं स्थापयितुमेकमिष्टकादिमयं मंदिरं समारब्धवान्। एवं क्रमेणैकाधिकपंचाशद्वत्सरान् सुरपतिरिव पृथिवीं शशास मंदिरे चार्द्धावशिष्टे त्यक्तप्राणः परमगतिमवाप ॥

॥ इति क्षितीशवंशावलीचरिते षष्ठः परिच्छेदः ॥

तस्य च द्वौ पुत्रौ रुद्ररायो विश्वनाथरायश्च। तत्र ज्येष्ठो रुद्ररायः पितृसमगुणग्रामो राजा बभूव। नवद्वीपे पितृसमारब्धमंदिरशेषं समाप्य तत्र राघवेश्वरनामानं शिवलिंगं पितृसमानसमारंभः स्थापयामास। इंद्रप्रस्थाधिपजवनः खाडी जुडीति प्रसिद्धप्रदेशद्वयराज्यं महाराजेति प्रसाददत्ताख्यानं प्रासादोपरि कांगुरेति जावनिकभाषाप्रसिद्धप्रासादावयवकरणानुज्ञां नृपतिभिरितरैर्ग्रहीतुमशक्यां वाणपताकाभेरीप्रभृतिप्रसादान् रुद्ररायस्य कल्पयामास। रुद्ररायश्च सहस्रगोदानं तुलापुरुषादिषोडशमहादानं च यथाविधि कृतवान्। सदा सदाचाररतः सत्यवादी दाता धार्मिको दयालुर्द्वितीययुधिष्ठिर इव प्रजाः पालयामास। रेउड् इति प्रसिद्धग्रामे गोगोपानां बहूनामधिष्ठानमतः प्रसंगतः कृष्णनामस्मरणार्थं च तद्ग्रामस्य

कृष्णनगरेति संज्ञां चकार मादुर्लीतिख्यातग्रामे च प्रचुरपुष्पाणां बह्वीः श्रेणीर्वीक्ष्य श्रीनगरेति तस्य संज्ञां चकार॥ कृष्णनगरपुरीसमीपे एका नदी क्षुद्रा वहति वर्षकाले च वर्द्धितजला तत्र नौकानां गतायातं चाभवत्। एकस्मिन् वर्षे एको जवनसेनापतिस्तरिमारुह्य कृष्णनगरांतःपुरसमीपघट्टे स्थातुमियेष रुद्रायकिंकराश्च तं परुषया वाचा निवारयामासुः। अरे जवन भवतात्र स्थातुं न शक्यं इतो दूरमपसर्प्यतामित्यादिक्रमेण। ततो वाग्युद्धानंतरं तेन सार्द्धं कायिकयुद्धं चाभवत्। तत्र द्वयोरेवानुचराः कियंतो मृताः॥ अथ वर्षकाले व्यतीते तामेव नदीं दक्षिणत उत्तरतश्च बद्ध्वा दीर्घिकामेकां विपुलजलाढ्यां दक्षिणोत्तरायतां पुरीप्रांतमहापरिखाजलसंलग्नजलां कारयामास॥ प्राप्तराज्यश्च षड्वर्षं जाँहागीराधिकृतस्वराज्यकरग्राहकजवनेनाहूतोऽपि न तेन साक्षात्चकार। ततो जाँहागीराधिकृतः सारिस्याखाँनामा जवनस्तं नेतुं कतिचित् दूतान् दिदेश दूताश्च समागत्य तं नेतुं बहुविधप्रयत्नमकार्षुः। रुद्रायस्तु दूतेभ्यो बहुविधोत्कोचधनं दत्वा तान् परितोष्य राजकरं जाँहागीरनगराधिपाय प्रेषयामास स्वयं कदापि न जगाम। अथ जवनाधिपः अतीव रोषपरायणो मुरसिदाबादमृजानगरहुगलीप्रभृतिस्थानाधिकृतस्ववशीभूतजवनान् प्रति लिलेख

यथा रुद्ररायो मम समानस्पर्द्धी पुनः पुनराहूतो मत्सं-निधिं नायाति स्म अतो युष्माभिस्तमुपायेन बद्ध्वा ऽत्र प्रेषयत। इत्याज्ञया केनचित् छलेन रुद्ररायं हुगलीप्रदेशे निनाय। अनंतरं बहुभिः सैन्यैः परिवेष्ट्य जाँहागीरनगरे रायं प्रेषयामास। तत्र गत्वा च रायो यथायोग्यव्यवहारेण जाँहागीरनगरपतिं सत्कुर्वन् साक्षात्चकार। जाँहागीर-नगराधिपश्च बहुविधसप्रसादसूनृतवचसा रायं संवर्द्धया-मास। अथैकदा जवनाधिपं संभाष्य राजधानीतः स्वा-लयं गच्छन् पथि विक्रयशालायां चर्मनिर्मितपादुकावा-णिजिकैस्तत्पादुका विक्रीयंते पादुकानां च सौंदर्य्यं नि-रीक्ष्य पादुकाः क्रेतुं रायः किंकरान् दिदेश किंकराश्च तत्र गत्वा पादुकाः क्रेतुं समुद्यताः। तत्र च विक्रेतुपन्य-स्तमूल्यक्रेतुपन्यस्तमूल्यन्यूनाधिक्यविवेचनायां विक्रेतृक्रे-त्रोः परस्परं वाक्कलहे संवृत्ते विक्रेत्रा क्रेतरि किंकरे परा-वृत्या गंतुमुद्यते क्रेतुरसन्मानं प्रकाशयता एका पादुका नीचैः स्थापयित्वा अन्यया घातिता परुषाश्च वाचो नि-गदिता निर्धनानामीदृक् पादुकाक्रयचर्चा इतो नि-वर्त्तस्व इति। रुद्ररायमहाराजश्च सर्वं श्रुत्वा रोषाकुलः किंकरानादिश्य पादुकाविक्रेतारं धृत्वा बहुभिः पादुकाप्र-हारैर्जर्जरितदेहं मृतकल्पं कृत्वा निःसारयामास। एतत्सर्वं दृष्ट्वा अन्ये पादुकाविक्रेतारस्तं खट्वायामारोप्य महाराजस्य

दुर्णयं जाँहागीरनगराधिकृतजवनं निवेदयितुं त्वरमाणा ययुः । महाराजो ऽपि शंकमानो लक्षसंख्यकरजतमुद्रादंडदानज्ञापकलिप्या सार्द्धं कंचिदमात्यं जवनाधिपं प्रति प्रस्थापयामास । जवनाधिपो ऽपि पादुकाविक्रेतृपुरुषमुखात् परिपाटिक्रमेण सर्वं वृत्तांतमाकर्ण्य रायस्य साहसं स्मरन् विस्मित इव तस्थौ । अथ रायप्रेषितामात्यो ऽपि मुद्रादानज्ञापकलिपिं तस्मै दत्तवान् स च तां लिपिं पठित्वा हसन् शनैः शनैश्छिच्छेद जगाद च । रायेण कृतमर्य्यादालंघनानां नीचानां कृतो निग्रहो न मम रोषाय किंतु तोषायेति । अत एवास्मिन्नपराधे यद्यहं दंडं विधास्यामि तदास्मिन्नगरे कथं साधवो वत्स्यंति तेषां स्थितिर्वा कथमत्र भविष्यति नीचानां च महाप्रागल्भ्यं भविष्यति । अतो रायेण भद्रं कृतं । इत्यादिकं बहु समाश्वास्य रायस्यामात्यं विसर्जयामास । एतस्मिन्नेव काले रायेण दशसहस्रीमुद्रया सर्वाः पादुकाः क्रीत्वा लोकेभ्यो विश्राणयामास । अनेन कर्मणा चातिशयतुष्टः करितुरगादिप्रसादं दत्वा ऽभिलषितं च निर्वर्त्य रायं स्वदेशं प्रेषयामास ॥ अथ कानगोइ इति प्रसिद्धकर्मणि नियुक्तो हरिनारायणनामा महाराजस्य जवनाधिपकृतमहाप्रसादं श्रुत्वा महाराजं श्रावयितुं बोधाकुलः स्वानुचरानाह । रुद्ररायस्य महालंकारो युष्माभिर्ज्ञातः मामसंभाष्य गंतुं

प्रवृत्तः मामयं न मन्यते तत्समुचितं युष्माभिः कर्त्तव्यं। रुद्ररायो ऽपि तच्छ्रुत्वा प्राह। हरिनारायणस्य तादृशकर्माध्यक्षता धनमूलैव ममापि राज्यं धनमूलमेव। इति वदन्नेव अयसंनद्धतीक्ष्णलौहास्त्रमहावेणुप्रहारकं निरीक्ष्य उच्चैर्दीर्घावस्थितमेतल्लौहास्त्रसंनद्धायमहाप्रांशुवंशदंडावरणक्षमधनराशिर्दीयते तदा हरिनारायणस्य तादृशकर्मणि भारः क्व तिष्ठति। तत्र समागततदनुचरः तत श्रुत्वा झटिति गत्वा हरिनारायणमुवाच। श्रुत्वा च हरिनारायणः स्वपदच्युतिभीत्या ससंभ्रमं रुद्ररायालयमायातुमुद्यतः। श्रुत्वा रायो ऽपि परितुष्टमनाः स्वयमेव हरिनारायणरायसमीपं गतः। गतं च तं हरिनारायणरायो बहुभिर्मधुरालापैः परितोषयामास पश्चाद्देशाय गंतुमनुज्ञां चकार॥ अथ देशागमने लब्धानुज्ञो राय आलावखशनाम्ना प्रसिद्धमेकं गृहकारुमानीय स्वदेशमागतः आगत्य च तेन कारुणा कृष्णनगरपुरीं कर्त्तुमुपचक्रमे। तत्र प्रथमतो वाट्याः पूर्वस्यां दिशि मध्यवर्त्तिगजतुरगभारवाहादिगमनयोग्याधःसरणिविराजितातिप्रांशुबहुजनसुखनिवासयोग्यविशालमध्यभागविलषद्विचित्रोपरिभागचतुर्दिगवस्थितसमपरिमाणशोभं मंदिरचतुष्कं निर्माय महतीं गजशालां रम्यतरां च मंदुरां निर्ममे। तत्तश्चोपरि दुंदुभिडिंडिमशाणीतूणीप्रभृतिवादित्रवादनयो-

म्यस्थलमिष्टकादिमयप्रासादमेकं वाटीप्रवेशयोग्यवर्त्मविराजितमध्यं चैकप्रासादं तत्पश्चिमतश्च मनोरममेकं पूर्वतश्चापरं दर्शनीयतमं देवीप्रासादं रम्यतमप्रासादगणशोभितमंतःपुरं च तेन कारुणा निर्मापयामास। तदानीमेव च कृष्णनगरनैर्ऋतकोणमारभ्य शांतिपुरपर्यंतं पौरुषप्रमाणोच्चविपुलप्रस्तारं सेतुं निर्माय पंक्तिक्रमेण तदुभयपार्श्वतो ऽतिविरलातिसंनिकर्षहीनमश्वत्थगणं रोपयामास विधिवत् उत्ससर्ज च॥ अतीव धार्मिको ब्राह्मण्याचारनिरतश्चासीत् । यदायं जाँहागीरनगरे स्थितस्तदा तत्राधिकृतजवनेन सुवर्णादिगुणरचितदिव्यवसनं शिरोवेष्टनयोग्यबहुमूल्यवसनं पताकावाणदुंदुभिप्रभृतीनि वस्तूनि प्रसन्नेन दत्तानि। तत्र च प्रसाददत्तदुंदुभिग्रहणे रीतिरस्ति प्रसाददत्तं दुंदुभिं स्कंधे निधाय प्रभोः समुचितप्रणामः क्रियते। इति दुंदुभिधारके तथा कर्तुमारब्धवति रायस्तानाह। मया ब्राह्मणेन दुंदुभिः स्कंधे कर्तुं न शक्यः दुंदुभेः स्कंधारोपणे ऽस्माकं दोषो भवति। श्रुत्वा ते ऊचुः। किमुच्यते अधिकारिणां पारंपरीण एवं क्रमो वर्त्तते तत्कथमन्यथा कर्तुं शक्यते। रायः पुनराह। एवं चेत् दुंदुभिप्रसादेन मम प्रयोजनं नास्ति। ततो दुंदुभिग्राहका एतत्सर्वमधिकृतजवनाय निवेदयामासुः श्रुत्वा च स आह। दुंदुभेः स्कंधारोपणे यदि ब्राह्मणानां दोषो भवति

तदा तेन तथा न क्रियतां दुंदुभिस्तु दीयतां ॥ जवनप्रधानादिसाक्षात्कारसमये सर्वाङ्गपिधानसूचीविद्धवस्त्राभ्यंतर्वर्त्ति पादादिमध्यपर्य्यंतपिधानसूचीविद्धवसनांतरं परिधीयते रायेण च तत्र चिकच्छीकृतसूच्यविद्धवस्त्रमेव परिधीयते। दैवात्तथाविधं वसनं जवनप्रधानपुरोवर्त्तिभिरनुचरैर्दृष्ट्वा कथितं। भो महाराज एवंविधं वसनं परिधाय प्रभुं साक्षात्कर्त्तुं कथं व्रजसि राजव्यवहारविरुद्धमिदं। श्रुत्वा राय आह। सदाचाररतैर्ब्राह्मणैरेवं वस्त्रमेव परिधीयते सूचीविद्धपादादिमध्यपर्य्यंतावरणवसनपरिधाने दोषो भवति। एवमेव परस्परं कथयतोर्मुखत एव जवनप्रधानः श्रुत्वाऽनुचरानाह। 'अरे किं ब्रूत यत्र व्यवहारे ब्राह्मणानां दोषो भवति तैः स व्यवहारः कथं कर्त्तव्यः। इति श्रुत्वानुचरास्तूष्णीमासन्। जवनप्रधानेनैवंविधं तदभिमतं परितुष्टेन सदा स्वीकृतं॥ विवादपरिच्छेत्तापि महानासीत्। माटीयारिप्रदेशवासिभ्यां ब्राह्मणाभ्यां पैतृकधनविभागार्थकृतविवादाभ्यां तत्र राज्ञि निवेदितं। राज्ञा च सर्वं समधिगम्य तयोर्धनविभागः पूर्वं निष्पन्न एव विभज्यद्रव्यं च नास्ति विवादाशक्तयोरनयोः केवलं विवाद एवेति च प्रमाय तत्पिचादीनामुत्कर्षसूचकं स्वस्वनामोत्तरोच्चार्य्यमाणभट्टाचार्य्य इत्याख्यानमात्रमेवाविभक्तमिति तदेव विभज्य एतस्य भट्टेत्याख्या-

नमपरस्य चाचार्य्येत्याख्यानं निरूपितमिति महत्कौतुकमिदानीमपि लोकैर्गीयते। ज्येष्ठो भट्टो माटियारिग्रामऽएव स्थितः आचार्य्यश्च कुडालिगाछिग्रामे वसतिं चकार॥

अस्य च द्वे पत्न्यौ। तत्र ज्येष्ठपत्न्यां रामचंद्ररायं रामजीवनरायं च पुत्त्रद्वयं जनयामास कनिष्ठायां च रामकृष्णरायं जनितवान्। तेषु च रामचंद्ररायो द्वितीयभीमसेन इव महाबलाधिको भोक्ता च बभूव स च सदा व्यायामशीलो मल्लानामनुरंजको ऽतीवासीत् प्रतिदिनं च नदीस्नानपरितुष्ट इति कस्मिंश्चिद्दिने स्वेच्छया नदीमागत्य जलक्रीडां कुर्वति नाविकेन द्वात्रिंशत्क्षेपणीभिर्द्वात्रिंशद्भिर्नौकावाहकैरतिवेगेन वाह्यमाना दृढतरतरणिस्तदीयस्नानघट्टे लागयितुमुपचक्रमे। रायस्तथा दृष्ट्वा उत्तरीयवस्त्रेण कृतदृढतरकटिबंधनस्तामेव घट्टाद्दूरतरं परिक्षेप्तुं स्थितः आह च। अरे नाविक परिवारैर्नौकावाहकैः सह वेगेनैनां वाहय मया करद्वयव्यापारेणैव सा दूरमपसार्य्यते। नाविकः सभयमाह। देव कथमस्माभिरेवं कर्त्तुं शक्यं महता वेगेन गतया नौकया यदि व्यथा भवति तदा मादृशामैहिकामुष्मिकदुर्गतिर्भविष्यति। रायः सकोपमाह। यदि मद्वचनहेलनं करिष्यति तदा समुचितदंडं विधास्यामि अतः शीघ्रमेव वेगेन तरिं वाहय। ततो नाविकस्तयाज्ञापितो महता वेगेन तरिर्वाहिता

रायेण च तरिर्मृत्तिकायां यथा न लगति तथा कर्त्तव्यमिति मनसि विभाव्य समीपसमागतैव तरिः करद्वयव्यापारेण भग्नप्राया सुदूरं चालिता नाविकादयश्च सर्वे विस्मिताश्चित्रपुत्त्रिका इवाभवन्॥ रायस्य च मृगयायामतीवासक्तिरासीदिति भेँपुरनामग्रामे मृगयोत्तरविश्रामयोग्यमेकं पुरं च निर्मितवान् कदाचित् कदाचित्तत्र मृगयार्थं याति स्म। अथैकस्मिन् दिने प्रातः कृतनित्यनैमित्तिकादिकृत्यो मृगयार्थं भेँपुरनामग्रामं गंतुं संनद्धकवचो गदामेकां तरवारिमेकं च गृहीत्वा परिघप्रासशल्यादिहस्तं भृत्यवर्गं सहचरीकृत्य महाजवं तुरगमारूढश्चलितः। अथ पथि गच्छतस्तस्य नातिदूरे प्रांतरमध्ये एको महामहिषः कुज्झटिकाव्याप्तदिगंतरालतया दूरतो नयनागोचरीकृतस्तीक्ष्णशृङ्गद्वयः स्वभावतस्तुरगद्वेषितया तुरगमुद्दिश्य समायाति तुरगश्च चंचल इव गच्छति इति भृत्यवर्गैर्निवेदितो रायोऽपि तथा निर्णीतवान्। अनंतरं रायस्तुरगादवरुह्य तुरगस्य मुखवल्गां भृत्यहस्ते समर्प्य गदागृहीतहस्तः स्वयं तन्महिषाभिमुखः स्थाणुरिव तस्थौ महिषोऽपि शृङ्गद्वयं भूमिलग्नं यथा स्यात्तथाऽवनमय्य रोषप्रस्फुरितनिश्वासपरंपरया झंझानिलेनेव धूलीपटलं विक्षेपयन् रायमुद्दिश्य वेगेन धावति स्म। अथ रायेण समासन्नो महिषः शृङ्गद्वये करद्वयेन धृत्वा सुदूरमपसारितः

पतितः पश्चाच्चरणयुगलेनोत्क्षिपन्नेव मूर्ध्नि दृढतरैकगदाप्रहारेण व्यापादितः । तस्य शृङ्गद्वयं करेणोत्पाट्य रायोऽपि स्वस्थानं ययौ । एष च वृत्तांतः सर्वत्र सर्वैर्विज्ञातः ॥ अथ कतिपयकालानंतरं ज्ञातवृत्तांतैस्तरुणतरवयस्कैर्मल्लैर्नानादेशीयैस्तेन सार्द्धं मल्लक्रीडार्थं समागतं मल्लाश्च तस्य शरीरं व्यवसायं च दृष्ट्वा विस्मिताः भग्नोद्यमा निववृतुः युद्धस्य चर्चामपि नाकार्षुः । अयं महासत्वो देवानामवतार इत्यादिकं स्तुवंतस्तेन सत्कृताः स्वस्वस्थानं ययुरिति ॥ अनंतरं फौजदार इति जवनभाषाप्रसिद्ध एको जवनप्रधानो महासामर्थ्यसंपन्नो व्यायामयुद्धनिपुणो रायेण सार्द्धं व्यायामार्थं समागतः । समागते च तस्मिन् रामचंद्ररायेण च रुद्ररायमहाराजाय निवेदितं यथा देव एको जवनप्रधानो मया सार्द्धं व्यायामार्थं समायातः तत्र देवस्य यथाभिलषितं तथा कर्त्तव्यमिति । रुद्ररायस्तथा श्रुत्वाह । जवनप्रधानस्य वासस्थानमाहारार्थं स्वादुद्रव्यादिकं च परिकल्प्यतां जवनेन सार्द्धमस्माकं व्यायामः कथं संभावनीयः सामर्थ्यं द्रष्टुमिच्छति चेत् तं तथा दर्शयेति भवानपि तत्संनिधिं गत्वा सत्कारपूर्वालापादिना संवर्द्धनीयः । ततः परेद्युः प्रभाते तत्र गत्वा जवनप्रधानेन परस्परं कृतशुभालापादिक्रियो रायो विज्ञापितः । मया भवता सार्द्धं व्यायामः कर्त्तव्यः भवान्-

तिशूरो व्यायामपंडितः अहमपि व्यायामशीलः इति भवतो मतं ब्रूहि। ततो रायः सानुनयमाह। यूयमस्माकमधिकारिणा प्रधानकर्मणि नियोजिताः सर्वथैव माननीया वयं राजकुमारा युष्माभिर्हितऽ एव नियोजनीया अतो यथाभिमतं सदसद्विवेचकानां। इति श्रुत्वा जवनप्रधानः परमपरितुष्टस्तमाह। अये राजकुमार भवान्न केवलं बलेनाधिको विवेचनयापि समधिक इति भवता व्यायामो ऽस्माकं न भवतु परं तु भवतः सामर्थ्यं मया द्रष्टव्यं। इति श्रुत्वा राय आह। तथास्तु। ततो जवनप्रधानपुरोऽवस्थितमेकमाम्रवृक्षं शाखापल्लवादियुतं चतुर्वार्षिकं पंचवार्षिकं वा दोर्भ्यां मध्ये समाकृष्यैकप्रयत्नेनैव समूलमुत्पाटयामास। ततो जवनप्रधानस्तदनुचराश्च परस्परं जगदुः। एवंविधबलाधिको ऽस्माभिर्न दृष्टो न श्रुतश्च रायस्यालौकिको ऽयं बलचमत्कारः। इत्यादिप्रशंसापरायणः परितुष्टः स्वस्थानं जवनाधिपः प्रस्थितः॥ अथ रामचंद्रः कतिचित्कालानंतरं जाँहागीरनगरे गतवान्। रामचंद्रो महाबलो बहुभोक्ता चेति सर्वैरेव गीयते इति जाँहागीरनगराधिकृतरायरायिजाँ आमिरा उमरा इति प्रसिद्धस्यानुचरः स्वीयाखिलराजकर्मणि तुस्यनियोगक्षमो रायनंदलाल इति प्रसिद्धो रामचंद्रं सकौतुकमुवाच। भो महाराजकुमार तव भोजनं पराक्रमं

च द्रष्टुमिच्छामि। श्रुत्वा रामचंद्रः प्राह। वयं शूद्रसंनिधौ न भक्षयामः तत्कथं भोजनं द्रष्टव्यं। पुनर्नंदलाल आह। धौतवस्त्रं परिधाय कृतस्नानादिक्रियो दूरे स्थितो द्रष्टुमिच्छामि। रामचंद्रः पुनराह। धौतवस्त्रादिपरिधानादिनापि भवंतः शूद्रा एव तत्किमेवमाह। पराक्रमं द्रष्टुमिच्छसि चेत् तत्र को बाधः। यदि तव दिदृक्षा भवति तदैव पराक्रमं दर्शयिष्यामि। अथ परदिने रामचंद्रे नंदलालसंनिधौ गतवति नंदलालो रायमाह। भो महाराज मयारोहणार्थमष्टशतीमुद्राभिः तुरगो ऽयं क्रीतो महाजवो महाबलश्च तदेनमारोहतु भवान्। श्रुत्वा रामचंद्रः प्रत्युवाच। वयं बलखी तुरकीति प्रसिद्धजातीयं तुरगमेवारोहामः अयं तु क्षुद्रजातीयस्तुरगो दुर्बलो ममारोहणमात्रादेव मरिष्यति अतो नायं ममारोहणयोग्यः। श्रुत्वा नंदलालः पुनराह। भवदारोहणेन तुरगो ऽयं मरिष्यति चेन्म्रियतां मम कौतुकादिदिदृक्षा महती तुरगमरणे तु न क्षतिर्महती अतः सर्वप्रयत्नेन तुरगमारोह। श्रुत्वाह। महाशय तुरगो ऽयं वृथा कथं व्यापद्यते। इत्यादिना रामचंद्रेण पुनः पुनर्निषिध्यमानो ऽपि नंदलालः सज्जीकृत्य रामचंद्रस्य पुरतस्तुरगं कल्पयामास। ततो रामचंद्रः पुनराह। महाशय अधः समवस्थाय ऊर्ध्वोत्क्रमणेन तुरंगारोहणे उत्क्रमणवेगेन झटिति तुरगस्य कटिर्भग्ना

भविष्यति अतः कियद्दूरं प्रासादावयवस्थितो ऽहं नीचावस्थितं तुरगमारोहामि। इति रामचंद्रेणोक्ते यथाभिमतं नृपकुमारस्येति नंदलालेन च गदिते उच्चस्थित एव तं तुरगमारूढवान् । अथ तुरगमारुह्य कियद्दूरं गच्छता तेन वेगेन प्रेरणार्थं पार्ष्णिद्वयेन जंघाद्वयेन च पीडितः कृतमडमडशब्दचूर्णीकृतपार्श्वद्वयास्थिनिचयस्तुरगः पपात ममार च । तदेतत्कौतुकं द्रष्टारः सर्वे देवांशो ऽयमिति कीर्त्तयामासुः ॥ अपरं च । एकस्मिन्दिवसे यत्र प्रासादे नंदलालस्तिष्ठति तत्प्रासादस्य उपर्य्यधोऽवस्थितेष्टकादिराशिदृढतरनिबद्धदृढतरकाष्ठमेकमेकेन करेणोत्तुल्य भृत्यहस्तावस्थितं नासिकादिपरिष्कारार्थवसनांचलं निक्षिप्य सर्वान् शूरानाह । अये शूरा एतद्वसनांचलं समर्थाश्चेदाकर्षयत। इति श्रुत्वा सर्वे कृत्यसाध्यत्वं निश्चित्य तूष्णीं स्थिताः। ततः सर्वांस्तथाविधान् दृष्ट्वा स्वयमेव दोर्भ्यां तादृशकाष्ठमुत्तोलयन् प्रासादोपरिचत्वरं भंजयन् वसनांचलं समाचकर्ष । दृष्ट्वा सर्वे सविस्मयं चिंतयंति स्म ॥ अथ कतिचिद्दिनानंतरं नंदलालस्तस्य भोजनं दिदृक्षुः स्वीयोद्याने रामचंद्रस्य ज्ञातिद्वारा मत्स्यमांसादिनानाविधगुणोपेतानन्नराशीन् पाचयामास दृष्ट्वा च नंदलालो विस्मयमवाप । एवंविधानि बहुविधशौर्य्याणि प्रकाशयामास ॥ अथैवं शौर्य्यक्रियावत्त्वान्नाह्निकदेवपूजातिरतः

पंडितादिभिः सह सदालापे च नाशक्तो ऽभवत् ततः पिता रुद्ररायस्तु सदा सदाचाररतो रुद्रऋषिरिति सर्वैर्गीयते तस्य च वचनकारो नासीदिति पितुरधिकानुरागाभावात् तस्मै राज्यमदत्वा पुत्रांतराय राज्यं दातुं रामचंद्रं स्वाभिमतसत्कर्मणि राज्यालाभभयेन प्रवर्त्तयितुं वा लिपिद्वारा इंद्रप्रस्थपुराधिपजवनप्रधानो विज्ञापितः यथा मया त्रयाणां पुत्राणां मध्ये यस्मै पुत्राय राज्यं दीयते तस्यैव पुत्रस्य राज्यं स्थिरं स्थास्यति अत्र प्रभूनामाज्ञा भवत्विति श्रुत्वा इंद्रप्रस्थपुरेश्वरो ऽप्येवं भवत्वित्युक्त्वा प्रत्युत्तरलिखनेन रुद्ररायाभिमतं स्वीचकार । ततः प्राप्तेंद्रप्रस्थपुरजवनस्वाक्षरांकितस्वाभिमतलिपिः कंचित्कालं सुखेन राज्यमधिशास्य रोगपीडितो भागीरथीं द्रष्टुं सुखसागरग्रामे गतः । तत्र च भिषग्भिश्चिकित्सितः प्राप्तरोगप्रतीकारः कृष्णनगरे पुनरागत्य शारदीयमहोत्सवं महत्या समृद्धा संपाद्य वर्द्धितरोगः पुनः सुखसागरं ययौ। पूर्वमेव स्वीयश्राद्धादिनिर्वाहकनिखिलसामग्री समाहृता अनाहूतब्राह्मणादीनां पारितोषिकदानार्थं वराटकादिराशयो ऽपि संचिताः । आसन्नमृत्युना च तत्र ब्राह्मणेभ्यः स्वर्णरजतमहीवस्त्रान्नादिकं भूरि भूरि प्रदाय पुत्रादयो जगदिरे । मयौर्द्ध्वदेहिकक्रियाद्युपयुक्तनिखिलसामग्री पूर्वमेवाहृता मृत्युकालश्च समासन्नः दाहोपयुक्तचंदनकाष्ठ-

मानेतुं हुगलीप्रदेशे तरणिः प्रस्थापिता इदानीमपि नागता । यदि विलंबो भविष्यति तदा तेन काष्ठेन दाहो ऽपि न भविष्यति काष्ठसंभारो ऽपि मया न दृष्ट इति मम महान् खेदः स्थितः। इति वदतस्तस्य पुरतः काष्ठभारसंभृता तरिरायातेति राजानं भृत्यवर्गो निवेदयामास। अथ सर्वेषाममात्यानां पुत्राणां च समक्षमेव रामचंद्ररायो न वचनकरः प्रजापालने च नानुरक्तो रामजीवनरायस्तु प्रजानामनुरंजको मम भक्तश्चातो रामजीवनरायमेव राज्ये ऽभिषिंचामि इत्युक्त्वा स्वपदे तमभिषिक्तवान्। अथ रामचंद्ररायः पितरमाह। देव मम किंकरस्य क उपायो भविष्यति । रुद्रराय आह मयेव रामजीवनेन तव प्रतिपालनं कर्त्तव्यं । रामचंद्रः पुनराह । रामजीवनः सदा मां द्वेष्टि सम्यक् प्रतिपालनं न करिष्यति । रुद्ररायः पुनराह। ममाज्ञया प्रतिपालनं करिष्यत्येव । रामचंद्रः पुनराह । अहं रामचंद्रनामा पित्राज्ञामवश्यं प्रतिपालयिष्यामि। यदि रामजीवनो मां न प्रतिपालयिष्यति तदा जीवनोपायः परिचेष्टनीयः । इत्युक्त्वा विरराम । ततः कतिचित्कालानंतरं निर्विघ्नैकादशवर्षप्रतिपालितराज्यो रामनाम स्मरन् भागीरथीतीरनीरार्द्रदेहस्त्यक्तप्राणो निर्वाणपदमाप ॥

अथ तत्पुत्राः सामात्यगणाश्चंदनकाष्ठघृतादिना तं दा-

हयित्वा कृतपिंडदानादिक्रियाः शोकव्याकुलहृदयाः कृष्ण-नगरमाजग्मुः। अङ्गवङ्गमगधसौराष्ट्रकाशीकांचीप्रभृतिदेशवासिपंडितान् तत्तद्देशीयराज्ञो राजकुमारान् राजामात्यान् सादरं निमंत्रयामास चर्व्यचूष्यलेह्यपेयबहुविधभक्ष्यद्रव्यपरिपूरितशतशतभांडागारं कल्पयामास तत्र तत्र च व्ययार्थं धार्मिकान् वदान्यानमात्यानपि नियोजयामास यथा समागतानां ब्राह्मणादीनां सौहित्यकारं द्रव्यसमुदायमजस्रं दास्यंति। आगमिष्यतां ब्राह्मणादीनां च निवासार्थं कृष्णनगरचतुर्दिक्षु क्रोशप्रमाणसीमानं सहस्रसहस्रसंख्यकं पुरमपि निर्माय तत्र तत्र पुरे बहुविधद्रव्यं च स्थापयामास। ततः समागतान् नानादेशीयान् ब्राह्मणान् भ्रातृभिः कृतसत्कारान् प्रागुपकल्पितवासे निवेशयामास श्राद्धरवश्रवणेन समागतानपि ब्राह्मणादीन् बहुविधभक्ष्यद्रव्यादिनापि संतर्पयामास। ततः कृतदशाहक्रियाकलापऽ एकादशे ऽह्नि त्रयो भ्रातरः कृतनित्यकृत्याः पितरमुद्दिश्य वस्त्रालंकाररजतकांस्यताम्ररीतिप्रभृतिपात्राणि ब्राह्मणेभ्यो ददुः। भूम्यादिषोडशभिर्दानैर्लौकिकी षोडशेति संज्ञा तत्षोडशभिः दानसागर इति संज्ञा। एवं संज्ञितदानसागराणां रीत्यादिपात्रघटितानां षोडशसंख्या राजतपात्रघटितानां च चतुःसागराः स्वर्णपात्रघटितश्च एकदानसागरः इति मिलित्वैकविंशतिदानसागराः स-

मुत्सृष्टाः। करितुरगनौकादोलादयश्च बहवो दत्ताः वत्सतरीचतुष्टययुक्ता बहवो वृषाः समुत्सृष्टाः भक्ष्यद्रव्यादिना च लक्षाधिकलोकास्तर्पिताः। युधिष्ठिरराजसूयऽइव समागतनिखिलजनाः परितुष्टाः किं वाचां बहुना प्रचारेण। अथ समागतानां पंडितानां भूपानां च यथायोग्यालापादिना सत्कारार्थं परार्ध्यास्तरणासनेषूपवेशितानां मध्ये त्रयो भ्रातरो ऽपि प्रागुपवेशितैर्भूपालादिभिरुत्थितैः कृतसत्कारा उपविविशुः। अथ सभोपविष्टान् सर्वानाहूय रामचंद्रराय आह। भवतामधिष्ठानेनेयं देवसभेव प्रतिभाति तन्ममैकं निवेदनीयं यूयमाकर्णयत यथा पित्राहमाज्ञप्तो भवान् रामजीवनेन प्रतिपालनीयः राज्यं रामजीवनस्यैवेति। यदि भ्राता मम प्रतिपालनं करिष्यति तदा मया पित्राज्ञा कदापि नोल्लंघनीया भ्राता च केन प्रकारेण प्रतिपालनं कर्त्तव्यं युष्माकं समक्षं सभायां वदतु यूयमपि तत्र साक्षिणो भवत। इति श्रुत्वा रामजीवनस्तूष्णीं स्थितः। ततो रामचंद्रः पुनराह। मम वचसि भ्राता निरुत्तरः स्थित इति प्रतिपालननियमविधानं मयैवोद्घाट्यते यथा प्रतिवर्षनियमितराजसंप्रदानकराजकरदानपूर्वकराजाधीनमाटियारिप्रभृतिकतिचिद्ग्रामाधिकारित्वं दशसाहस्रीरजतमुद्रा अहं मत्स्याशी अतो मत्स्यभोजनार्थं पोयालदहेति प्रसिद्धसजलदेवखातस्य

निष्कराधिकारित्वं वाहनार्थं तुरगचतुष्टयं एतदेव मह्यं दीयतां तेनैव मम प्रतिपालनं भविष्यति। इति श्रुत्वा सभोपविष्टाः सर्वेऽ एव प्रोचुः। उचितमुक्तं रामचंद्ररायेण रामजीवनरायमहाशयेनैतदवश्यं कर्त्तव्यं। रामजीवनरायस्तथा श्रुत्वा संमतो नाभवत् जगाद च। महाशयेन कथमेतदुच्यते पित्रा यथा संप्रतिपालितो मयापि तथा प्रतिपालनीयः माटियारिप्रभृतिग्रामाधिकारित्वादिना किं। इति श्रुत्वा किंचित्कलुषितांतःकरणः सर्वान् साक्षिणः कृत्वा मंदुरामागत्यारोहणयोग्यं तुरगवरमारुह्य सहचरीकृतनिजभृत्यवर्गस्तत्क्षणऽ एव हुगलीति प्रसिद्धराजधन्यां चलितः। ततो रामजीवनोऽपि तथा ज्ञात्वा तं प्रत्यावर्त्तयितुं कतिचित्सैन्यान्यादिदेश सैन्यानि च तत्समक्षं गतानि तेन क्रोधकषायितलोचनावलोकितान्येव दुद्रुवुः। अथ रामचंद्ररायो हुगलीं गत्वा तत्राधिकृतफौजदारेति प्रसिद्धजवनं सर्वं विज्ञापयामास॥ रामजीवनोऽपि निमंत्रितद्विजादीन् सत्कृत्य यथास्थानं गमयित्वा चिंतित इव तस्थौ राज्यं च नातिहृष्टः शशास। हुगलिफौजदारोऽपि महाशौर्य्यादिना परितोषितो रामचंद्रस्य रामजीवनस्य च सर्वं व्यवसायं जाँहगीरनगराधिकृतप्रधानजवनं स्वीयलिखनेन विज्ञाप्य तत्स्वाक्षरांकितं रामचंद्रस्य राज्याधिकारित्वसूचकं लिखनमानाय्य समर्पि-

तराज्यं रामचंद्रं स्वदेशं प्रस्थापयामास। ततस्तेन प्रस्थापितः श्रीनगरस्थितराजधानीमाक्रम्य राज्यं शासितुमुपचक्रमे। रामजीवनो ऽपि योद्धुकामः सैन्यसंभारं चकार कदाचित्कदाचिच्च युद्धमपि तयोरभवत्। एवं सविवादमेव वर्षचयं कियंतं कियंतं करं जवनप्रधानाय ददत् पैतृकं राज्यं रामजीवनः शशास रामचंद्रो ऽपि कतिपयग्रामेषु कदाचिदधिकारं चकार। अथ केनाप्युपायेन रामजीवनो रामचंद्रं बंधयित्वा जाँहागीरनगरे निभृतं स्थापयामास स्वयमेव निखिलं राज्यं निर्द्वंद्वं पालयामास। जाँहागीरनगराधिकृतजवनप्रधानं साक्षात्कर्त्तुं कदापि न जगाम देयत्वस्वीकृतकरं च न सकलं ददौ अवशिष्टमधिकमासीत्। एतत्सर्वं ज्ञात्वा जवनप्रधानः सक्रोधो राधावल्लभरायनामानमेकमाज्ञाकारिणं देयत्वस्वीकृतकरावशिष्टस्य लब्धव्यनिखिलकरस्य च ग्रहणार्थं राज्यस्य कियंतः करा रामजीवनेन गृह्यंते इत्यवगंतुं च रामजीवनराज्ये प्रस्थापयामास। आगते च तस्मिन् कतिचिद्दिनानंतरं राधावल्लभेन सार्द्धं बलात्कारपूर्वकं करग्रहणनिमित्तकपरस्परप्रवर्त्तितपरुषवाक्कलहेन सुमहद्वैरमुपस्थितमिति राधावल्लभो ऽंतर्निवेशितरोषराशिर्जाँहागीराधिकृतजवनसंनिधौ रामजीवनस्य महद्दौर्जन्यं न्यायोपात्तकरदाने च प्रातिकूल्यं बहुविधं प्रकाशयन् तदनुजस्य राम-

कृष्णरायस्य च सौजन्यमुद्घाटयन् लिखनेन रामजीवनं. बंधयित्वा रामकृष्णस्य यथा राज्यं भवति तथा जवनस्वाक्षरां लिंपिमानाय्य रामकृष्णं राज्यास्पदे स्थापयितुं व्यापारयामास इति ॥ एतस्मिन्नेव समये वर्द्धमाननृपविषयानंतर्वर्त्तिचेतुयेति प्रसिद्धदेशाधिपस्य शोभासिंहनृपस्य पुरं वर्द्धमाननृपेण कृष्णरामरायेण लुंठितं । अनंतरं कतिचित्कालानंतरं जातक्रोधेन शोभासिंहेन वनवर्त्मना वर्द्धमानवासिभिरज्ञातेन वर्द्धमानपुरप्रांतावस्थितदामोदरनामनदमुत्तीर्य्य वर्द्धमानसमीपऽ एवागतं। तदानीमेव कृष्णरामरायेण परबलमायातीति विज्ञातं सपरिवारस्य पलायनावसरकालो नास्ति युद्धसामग्री च पूर्वं न कृता क उपायः कर्त्तव्यः सपरिवारस्य नाश उपस्थित इति चिंतयन् स्वपुत्रं श्रीजगत्रामनामानं स्त्रीवेशधारिणं कृत्वा स्त्रीणामारोहणयोग्ययानेन परबलैरनुपलक्षितं रामकृष्णरायस्य संनिधौ कृष्णनगरे प्रेषयामास परहस्तगतानां परिवाराणां महाचपाकरी दुरवस्था भविष्यतीति चिंतयंस्तान् स्वयमेव जघान। अथ ससैन्यबलवाहनशोभासिंहः समागत्य हतपरिवारं कृष्णरामरायं निहत्य वर्द्धमानमुपप्लावयामास। पलायनपरायणं च जगत्रामं रामकृष्णरायो माटियारिप्रदेशे निभृतं स्थापयामास । शोभासिंहश्च हतशेषकृष्णरामपरिवारे पलायमाने वर्द्धमाने

स्वाधिपत्यं विस्तारयामास। कृष्णरामस्य चैका कन्या रम्यतरमूर्त्तिः केनाप्युपायेन जीवनं धारयंती सिंहेनावलोकिता दृष्ट्वा च सिंहः कामवशगो ऽभवत् तयां सह रंतुमुपचक्रमे च । ततस्तन्मंत्रिभिः शत्रुपक्षरमणीयं सहसा नोपभोक्तव्या निःशेषितवैरिपक्षेण जातवर्द्धमानस्थिराधिपत्येन च विविच्य सा भोक्तव्येति निषिद्धो निवृत्तमना बभूव। वर्द्धमानजयजातमहादर्पश्च इंद्रप्रस्थपुरेश्वरस्य वङ्गादिदेशाधिपत्यं विघटयितुं बह्वीषु राजधानीषु सेनापतीन् प्रेषयामास क्षुद्रनृपतींश्च प्रायो वशमानिनाय। तदानीमेव च इंद्रप्रस्थपुरेश्वरो ऽपि अरङ्गजेवनामा दक्षिणस्यां दिशि वैरिभिर्युध्यमान आसीत्। एतद्देशीययथार्थलिखनकर्मनियुक्तस्तदमात्यो वर्द्धमानपराभवादिशोभासिंहनिखिलदौर्जन्यमिंद्रप्रस्थपुराधिपं लिखनेन निवेदयामास ज्ञातवृत्तांतश्च तदानीमेव पौत्रं आजिमोःसानामानं प्रियतमं शोभासिंहस्य पराभवाय बहुभिः सेनापतिभिः सह प्रस्थापयामास। अथ कतिचिद्दिनानंतरमिंद्रप्रस्थेश्वरपौत्रे मुरसिदाबादप्रसिद्धनगरपर्य्यंतमागतवति शोभासिंहः सुरापानेनातिमत्तः कृष्णरामरायदुहित्रा संभोगाय शय्यायामारोपितया निजकेशपाशस्थापिततीक्ष्णधारक्षुद्रच्छूरिकया भृशमुदरे विदारितो मुक्तप्राणः कर्मानुरूपां गतिमवाप॥ ततस्तदनुजभ्राता हेम्मतसिंहनामा महाबलपरा-

क्रमो ऽचिरेणैव मुक्तशोकावेशो वर्द्धमानमाक्रम्य ज्येष्ठानरूपमेवाचरितुमुपचक्रमे। नवद्वीपाधिपतिं रामकृष्णरायमपि स्ववंशमानेतुं बहून् सेनापतीन् प्रेषयामास रामकृष्णरायस्तु परदेवतास्मरणरूपमहासहायेन स्वल्पेनैव बलेन हेम्मतसिंहप्रहितसेनापतीन् तृणराशिवदुन्मूलयामास। अस्मिन्नेव समये इंद्रप्रस्थेश्वरपौत्रो ऽपि मुरसिदाबादतः पलाशिनामनगरे समाजगाम अथेसरसैनिकाश्च काटुयाँ इति प्रसिद्धग्रामपर्य्यंतं च समायातवंतः। तत्रैव इंद्रप्रस्थपुरेश्वरबलेन हेम्मतसिंहबलेन च सुमहद्युद्धं प्रवृत्तमासीत् तत्र च परस्परस्यैव सेनाः कियत्यो मृताः। अथ सिंहसेनापतिर्नैयामतखाँ इति प्रसिद्धजवनो निजमेकं हस्तिनं एवं शिक्षयामास यथा परबलैरर्दितो ऽपि धृततीक्ष्णतरविशालतरवारिप्रसारितनिजकरः परिभ्रमन् दशद्वादशसंख्यकबलं लीलया व्यापादयति। अतस्तेन हस्तिनैकैकतथाविधभ्रमणेन दशद्वादशाधिकबलं तरवारिणा चरणमर्दिनादिना च परिपीडयतेंद्रप्रस्थाधिपसैन्यं व्याकुलयता कियद्दूरं परावृत्तं व्यधायि। अनंतरमिंद्रप्रस्थाधिपपौत्रो ऽपि चारमुखात् श्रुतवृत्तांतो द्रुतमेव पलाशिग्रामान्निजसैन्यसमीपमागत्य जेजाल इति प्रसिद्धवह्निमयास्त्रेण हेम्मतसिंहसैन्यं भृशं मर्दयामास पश्चात्तुरगारूढैरपि बहवस्तुरगारूढा मारिताः। इति परमव्याकुले

सिंहसैन्ये इंद्रप्रस्थाधिपसैन्येन तीक्ष्णतरासिप्रासनमुद्गरसायकादिभिः सिंहसैनिकाः केचिच्छिन्ना अपरे भिन्ना इतरे चूर्णिताः परे च विदारिता इति सिंहः संमीक्ष्य पादचारेण पलायनपरः कुत्रापि गत इतः परमिंद्रप्रस्थाधिपसैन्यः कृतजयशब्दो जयपताकां समुच्छ्राययन् दुंदुभिनादेन स्वामिनं हर्षयामास। तत इंद्रप्रस्थपुराधिपपौत्रो वर्द्धमानगौडादिदेशं शासितुं तत्रैव कंचित् कालमुवास सर्वे च राजानः संपुटीकृतकरद्वयविनिहितवसनांचलविन्यस्तहैममुद्राप्रदर्शनोपहारद्रव्यादिप्रदानपूर्वकसत्कारेण साक्षात्कर्त्तुमाजग्मुः इतरे च सर्वे धनवत्तासूचकशंकया रम्यपरिछदं विहाय क्षुद्रपरिछदावृताः साक्षाच्चक्रुः रामकृष्णस्तु महार्हेण परिछदेन वृतः साक्षात्चकार। तत इंद्रप्रस्थाधिपपौत्रः क्षुद्रपरिछदसंवृतान् नृपतीन् निरीक्ष्य सावज्ञः स्वानुचरान् संकेतेनाह। अमी तावन्न नृपाः क्षुद्रवंशप्रसूताश्च नो चेत्कथमीदृक् परिछद एतेषां रामकृष्णरायस्तु महावंशप्रसूतो महार्हपरिछदावृतः मत्परिछदसदृश एवास्य परिछदः रूपेण च द्वितीयः कंदर्प इव तेजसा च साक्षात् सहस्ररश्मिरिव वचसा च वृहस्पतिसदृशः सैन्यगणैरपि बहुभिर्वृतो महार्हवाहनपरिछदालंकृतामात्यगणसेवितो मादृशां लोचनानंदजनको गौडादिदेशे प्रधाननृपतिरयमेवेति। अथ रामकृष्णं समुचि-

ताचरणेन कृतसत्कारपूर्वकसाक्षात्कारं इंद्रप्रस्थाधिपपौत्रो बहुभिः सांत्ववाक्यैः परितोषयामास ॥ अनंतरं तत्र सपदि जयसिंहदेवप्रपन्नभगिनीपुत्रो राजधीर इति प्रसिद्धो द्वाविंशतिसहस्रसंख्यकाश्वारोहाध्यक्षः प्रधानसेनापतिरागत आसीत् । केनापि प्रसंगेन तेन सार्द्धं रामकृष्णस्य वाक्कलहानंतरं कायिककलहेऽपि प्रायः प्रवर्त्तिष्यमाणे इंद्रप्रस्थाधिपपौत्रः चरमुखात् श्रुतवृत्तांतः सर्वसेनाध्यक्षं संप्रेष्य परस्परविवादं निराकुर्वन्नुभयमेव स्वसाक्षात् समानीय समुचितपरिसांत्वनेनापहारितरोषावेशं मेलयामास योग्यसमागमं च निरीक्ष्य परस्परोष्णीषादिविनिमयेन मित्रभावं तयोः संपादयामास। तावपि परस्परं परस्परालयगमनबहुविधोपहारार्पणप्रत्यर्पणादिना परमप्रेम्णा कतिचिद्दिनानि गमयामासतुः। रामकृष्णोऽप्युत्कृष्टजातीयतुरगारोहसहस्रचितयमाग्नेयास्त्रधारिसहस्रसप्तकं पदातिध्वजिनामपि सहस्रशो वेतनादिस्ववशीकृतान् स्वाज्ञाकारिणो रक्षयामास। अनंतरं चिरसहवासेन ज्ञातबहुविधसद्व्यवसायेन च परमपरितुष्टः कर्त्तव्यतदभिलषितोपकाराङ्गीकारादिना रामकृष्णं विज्ञाप्येंद्रप्रस्थाधिपपौत्रो जाँहागीरनगरं गत्वा तत्रैव चिरमुवास रामकृष्णरायस्य सर्वत्र समुत्कर्षं पितामहायेंद्रप्रस्थाधिपाय लिखनेन निवेदयामास। रामकृष्णोऽपि पलायितशोभासिंहानुजसैन्यं

निःशेषं निहत्य जयशब्दादिमङ्गलपूर्वकं कृष्णनगरे समाजगाम ॥ जगत्सेटप्रभृतयो निखिलनृपानामुत्तमर्णाः कृष्णनगरे च रामकृष्णस्य प्रेम्णाबद्धा वाह्यप्रकोष्ठाभ्यंतरवर्त्तीष्टिकादिरचितचतुःशालायां भक्ष्यद्रव्यादिना परितृप्ता मासमेकमवात्सुः परितुष्टाश्च परस्परकृतसत्काराः स्वस्वस्थानं ययुरिति ॥ रामकृष्णोऽपि सुखेन कृष्णनगरे चिरं निवसन् जाँहागीरनगरावस्थितमिंद्रप्रस्थाधिपपौत्रं यद्यन्निवेद्यं लिखति ज्ञातमात्रवृत्तांत एव स समुचितोत्तरादिविज्ञापनेन तदवश्यं संपादयतीति । तदानीं च कलिकाताख्यस्थाने दाक्षिणात्यम्लेछप्रधानो वडसाहेब इति प्रसिद्धो य आसीत् तेन सार्द्धं रामकृष्णस्य मैत्र्यमासीदतः साहेबेन सदैव रामकृष्णस्यानुकूल्यं क्रियते सर्वशस्त्रास्त्रनिपुणसार्द्धद्विसहस्रसंख्यकछोल्दारेति प्रसिद्धसैन्यं तदभिमतनिर्वाहाय कृष्णनगरे स्थापयांचक्रे । अथ महता शौर्य्येण राज्यं शासतस्तस्य यशोहराधिपनृपेण सार्द्धं स्वस्वग्रामसीमानिमित्तं महद्वैरमभवत् रामकृष्णेन च महता सैन्येन परिवृतो यशोहरनगरमाक्रम्य तदधिपं च निर्जित्य तत्पुरं लुंठयित्वा परेषां नृपाणां महद्भयमुत्पादितं नृपतिभिश्च भयाकुलैः स्वीयस्वीयनिवेदनमनुदिनं ज्ञापयितुं लोका अपि रामकृष्णसन्निधौ नियुक्ताः यथा रामकृष्णः तुष्टो भवतीति । इंद्रप्रस्थपुरेश्वरपौत्रसंन्निधौ राम-

कृष्णो यत्कर्मार्थं लिखति निर्व्याजमेव तत्स्वाक्षरलिप्या निर्वाहयति । इंद्रप्रस्थाधिपेन जाँहागीरनगरे ऽधिकृतो जाफरखाँ इति प्रसिद्धजवनः सदापकारं चिकीर्षुरपि न किंचिदप्यपकारं कर्तुं शशाक स्वीकृतदेयकरं च स्वेच्छया यद्ददाति तदेव प्राप्नोति समुचितं करं कदापि न ग्रहीतुं शक्नोति । एवमेवैकादश वर्षान् राज्यं शशास देयत्वस्वीकृतकरस्य स्वल्पमेव दत्तं बहुतरमवशिष्टमासीदिति महता प्रयासेन जाँहगीरनगरे नीत्वा पूर्वबद्धेन रामजीवनरायेण सहैकत्र छलेन रामकृष्णरायमपि निभृतं बंधयामास बद्ध एव कतिचित्कालानंतरं मसूरिकारोगेण पंचत्वमवाप । इंद्रप्रस्थाधिपपौत्रो ऽपि तच्छ्रुत्वा बहुशोकाविलः खिन्नो बभूव । तदनंतरं जाफरखाँ इति प्रसिद्धजवन इंद्रप्रस्थाधिपपौत्रं निवेदयामास यथा रामकृष्णरायो मृत इदानीं नवद्वीपराज्यं कस्मै समर्पणीयं । श्रुत्वा स आह । रामकृष्णस्य पुत्रः पुष्टपुत्रः पौत्रादिर्वा यो ऽस्ति तस्मै समर्पय । पुनर्जाफरखाँ जवन आह । पुत्रः पुष्टपुत्रः पौत्रादयो ऽपि न संति । श्रुत्वा इंद्रप्रस्थाधिपपौत्रः पुनराह । राजकर्मकुशलाय रामकृष्णस्य पत्न्यादिपरिजनान् प्रतिपालयते कस्मैचिदमात्याय समर्पय । पुनर्जाफरखाँ जवन आह । देव एवंविधो ऽमात्यो ऽपि नास्ति किंतु तस्य ज्येष्ठभ्राता रामजीवनरायो बद्धो ऽत्रैव

वर्त्तते आज्ञा भवति चेत्तस्मै समर्पये। श्रुत्वा स आह। यदि राज्यप्रतिपालनक्षमो रामकृष्णस्य को ऽपि नास्ति तदा सुतरां तस्य ज्येष्ठाय रामजीवनरायाय राज्यं समर्पय। इति लब्धानुज्ञो नवद्वीपराज्ये ऽधिकृत्य बहुविधवाहनभूषणवस्त्रादिप्रसाददानेन सत्कृत्य स्वदेशे प्रस्थापयामास। अन्यच्च च समुचितव्यवहारपूर्वकसाक्षात्कारपुरःसरं तैरनुज्ञातो निजालयमागत्य यथाविधि राज्यं शशास। संगीतकाव्यनाट्यादिविद्यायामतीव कुशलः नानाविधगुणविशेषदर्शी राजकर्मणि दक्षः प्रजानामनुरंजको ऽभवत्॥

तस्य पुत्रो रघुरामरायनामा दयालुरनेकगुणनिधानो महाप्रतापपरायणः परोपकारनिरतो जीवत्येव पितरि प्रजानुरंजकतया सततं पितुः प्रेमपात्रभूतो निजकुलोचितं यशो वितानयामास। अयं च शूरो धन्वी च महानासीत्। तथा हि मुरसिदाबादनगरकृताधिकारेण जाफरखाँनामजवनेन किंचित्किंचित् छलमाश्रित्य सर्वे राजानो बंधिताः बद्धं पितरं च शुश्रूषमाणो रघुरामो ऽपि तदा तत्रासीत्तदैव च राजसाइ इति प्रसिद्धदेशाधिप उदयरायनामा नृपो जवनाधिपेन कृतविवादो महत्या सैन्यसमृद्ध्या वीरकाटीनामग्रामे कृतव्यूहविन्यासो वर्त्तते स्म। जवनाधिपो ऽपि बहुसैन्यपरिवारितं लाहरिमल्लनामानं सेनापतिमुदयरायं बंधयितुं नियोजयामास। बहुविधमंत्र-

णाचतुरं महासाहसिकं धनुर्विद्याविशारदं मल्लस्य रक्षणार्थं बहुमानपुरःसरं रामजीवनानुमत्या युवराजं रघुरामं पारिपार्श्विकं कल्पयामास। अथ कतिपयदिनानंतरं लाहरिमल्लोदयरायसैन्यं संमुखीनप्रायं बभूव। तदनंतरं केनापि हेतुना दूरतरावस्थितसैन्यसमुदायं रघुरामेण सह मंत्रणायामासक्तं पंचषट्सहचरमात्रपरिवृतं उदयरायसेनापतिप्रधानस्य गोलाममामुदनामजवनस्य कनीयान् आलिमामुदनामा तरुणतरवयस्को युद्धविचक्षणस्तुरगवरमारूढो गृहीततीक्ष्णतरतरवारिचर्मा स्वानुरूपरयो वाहनभूषणशस्त्रास्त्रधारिभिर्नवदशैः सादिभिः सह लाहरिमल्लमुद्दिश्य धावति स्म। लाहरिमल्लो ऽपि तथा दृष्ट्वा रघुराममुवाच। भो युवराज मादृशा सैनिका दूरे ऽवस्थिता बलाधिकैररिभिश्च वयं प्राप्तप्रायास्तदिदानीं किं विधेयं बलवद्भिरमीभिः स्वल्पबलैरस्माभिर्युद्धे भद्रं न निरीक्ष्यते। इति श्रुत्वा युवराज आह। भो महासत्व युद्धे पलायनमकीर्त्तिकरं त्वयि पलायिते च सैनिका अवश्यं भंगं यास्यंति तेषु च पराभूतेषु वैरिहस्तग्रस्तानां जाफरखाँहस्तग्रस्तानां वा विघ्नो ऽप्यवश्यं भविष्यति। अतो युधि स्थैर्य्यमालंबस्व त्रिचतुराः पुरुषाः उद्यतायुधा अपि मया झटिति व्यापादनीयाः ततश्चापरे ऽपि वैरिणो नूनं भंगं यास्यंति। इति परस्परं कथयतोस्तयोर्नातिदूरे द्रुततर-

वाहिततुरगो गोलाममामुदकनीयान् कोषविनिःसृततीक्ष्णतरासिः कालकल्प इव लाहरिमल्लं समाजगाम। पुरोवर्त्तिना नयनेन पश्यन्नपि पश्चादपसरन्निव युवराजमाह। भो युवराज आसन्नो ऽयं वैरी कथमिदानीमपि नास्य वारणप्रयत्नः क्रियते श्रीमद्भिः। श्रुत्वा युवराजः सस्मितमाह। स्थिरो भव अलमनया शंकया मम कर्त्तव्यं समासन्नतरे वैरिणि गोचरीकर्त्तव्यं। इति श्रुत्वा व्याकुलेंद्रियनिचयो युवराजमवलंबमान इव तत्पृष्ठलग्नो मल्लः कथंचिदवस्थितः। अनंतरं च तथाविधक्रमेण समीपतरमागतं गोलाममामुदकनीयांसं मल्लपरिवारभयमुत्पादयंतं मंडलीकृतकार्मुकेणाकर्णाकृष्टेन तीक्ष्णशरेण विव्याध शरश्च तस्य पिहितलौहकवचमपि वक्षो विभिद्य सुदूरमपसृतः। शरनिर्भिन्नहृदयश्च स एवंविधो दृढप्रहारी धन्वी युवा प्रत्यक्षीकृतबहुयुद्धेन मया नालोचित इत्यादिक्रमेण रघुरामं स्तुवन्नश्वपृष्ठात्पपात जगाद च। भो महाराजकुमार मम महती पिपासा वाधते तव शरपातावलोकनादस्माकं परिवाराः पलायिता अतो मां पानीयं पायय। श्रुत्वा करुणामयहृदयो राजा सुस्वादु पानीयं पाययित्वा तं समाश्वासयन् युवराज आह। भो महावीर अस्माकं सैन्यमध्ये त्वं नीयसे चिकित्सया भवतः प्रतीकारो विधेयः यथा रुचि भवतां प्रकाशय। श्रुत्वा स आह।

भो युवराज किमेवं ब्रवीषि तव शरपातेन मम जीवनमेतावदेव युधि वीरतमहस्तमरणे ऽस्माकं खेदो नास्ति । यावद्देहे प्राणा वसंति तावद्बंधुहीनस्य मम पुरस्ताद्भवतावस्थेयं। युवराजो ऽपि निपतदश्रुधारया तमभिषिंचन् सपरिवारस्तं सांत्वयामास । कियत्कालानंतरं च स मृतो यथोचितां गतिमाप॥ अथ कृतजयशब्दे समागतसैनिकनिवहे लाहरिमल्लो निश्चितप्राणस्थैर्यो रघुरामं सूनृतबहुविधवचोभिः परिपूजयन् ससैन्यबलवाहनो युवराजं पुरस्कृत्य समुच्छ्रितजयपताको मुरसिदाबादं समागत्य जाफरखाँजवनं रघुरामस्य विक्रमं युधि स्थैर्यं मंत्रणाचातुर्यं च सर्वं निवेदयामास । श्रुत्वा जाफरखाँजवनो ऽपि परमपरितुष्टो युवराजं शशंस महाकुलजातस्य रघुरामस्य किमिदं विचित्रमित्यादि । रामजीवनो ऽपि परमपरितुष्टो रघुराममाशीर्भिरभिनंदयामास । इति तस्य सर्वलोकविस्मापनीयकर्माण्यद्यापि लोकैर्गीयंते स्म । ततो ऽधिकृतजवनः सपुत्रं रामजीवनं सत्कृत्य स्वदेशं प्रस्थापयामास ॥

अथ द्वात्रिंशदधिकषोडशशतीशकाब्दे रघुरामस्य पुत्रो ऽनुकूलाखिलग्रहसंस्थाने शुभलग्ने प्रजानामानंदनिचयं संपादयन् पितुः पितामहस्य चापारानंदपयोधिमुद्वेलयन् परमरमणीयमूर्त्तिः समजायत । जाते च तस्मिन् ज्यो-

तिर्विदः समागत्य जन्मलग्नादिकं विचार्य्य बहुविधगुणसंपन्नो बालको ऽयं भविष्यति इति तत्पितरं पितामहं च निवेदयामासुः राजा च तान् वाहनभूषणवसनालंकरणादिना सत्कृत्य स्वस्वस्थानं प्रेषयामास। अथ परमानंदसागरनिमज्जदखिलप्रजासमाजसुखपरंपरापरिश्रुतमहानुभावमहीमहेंद्राभिनवकुमारजननवार्त्तापीयूषरोचिरुल्लषितांतरानंदसांद्रसमुद्भरमंथरा अपि उत्तरोत्तरसमेधमानदिदृक्षापरंपरापरिगृहीता निजपरविषयवासिनो ऽपि द्विजातयः कृतपूगबंधा दिग्विदिग्भ्यो बहुशः समाजग्मुः। आगत्य च ते जातो ऽयमभिनवकुमारो रोगशोकादिहीनो गुणगणनिधानो दीर्घजीवी भूयादित्यादिकमुच्चारयामासुः। ततो राजा तान् ब्राह्मणान् सत्कृत्य स्वस्वस्थानं प्रस्थाप्य कुमारस्य षाण्मासिकसमये मौहूर्त्तिकावेदितशुभलग्ने महत्या समृद्ध्या नामकरणान्नप्राशनसंस्कारौ विधास्यन् अङ्गवङ्गकलिङ्गमगधकाशीकांचीप्रभृतिविषयवासिनो नृपतीन् नृपतिकुमारान् तपःस्वाध्यायनिरतब्राह्मणादींश्च निमंत्रयामास। तेषां निवासार्थं वसनादिमयनानाविधसौधावलिविराजितमुच्चतरसदनगणशोभमानं श्वेतनीलपीतरक्तप्रभृतिनानाविधपताकावलिभूषितं वसनादिमयप्राचीरवेष्टितं क्रोशायाममर्द्धक्रोशविस्तारं पुरं निर्माय स्वादुतमभक्ष्यभोज्यादिद्रव्यं

च तत्र संस्थाप्य समागतनृपादीनां योगक्षेमनिर्वाहार्थममात्यगणं च नियोजयामास अनाहूतानां कौतुकं दिदृक्षूणां च समागतानां नानाविधवर्णानामुपभोगार्थमुच्चावचप्रचुरभक्ष्यद्रव्याणि कल्पयामास यत्र दधिदुग्धघृतमधुप्रभृतीनां बहुविधाः कुल्याः मुद्गमाषकलायद्विदलादीनामगणितराशयस्तंडुलादीनां का गणना। अथ संस्कारपूर्वदिने समागतान् द्विजनृपादीन् यथोचितसत्कारेण प्रागुपकल्पितवासे निवेश्य भक्ष्यद्रव्यादिना संतर्पयामास। परदिने च तेषु सभोपविष्टेषु मौहूर्त्तिकावेदितशुभलग्ने कुमारसंस्कारमुपचक्रमे। तत्र च ब्राह्मणादीनां वेदध्वनिभिः सूतमागधवंदिप्रभृतीनां स्तोत्रपाठैर्न्यायमीमांसादिशास्त्रविदां परस्परवादैः शंखघंटाभेरीतूरीमर्दलप्रभृतिवाद्यैर्गगणतलमुज्जृंभमाणैः परमानंदभरमंथरवाररमणीगणविसंष्ठुलशिंजन्मंजीरचारुचरणसंचारैरुत्तरोत्तरपरिवर्द्धितसमसंचरदनेकवादित्रनृत्यानुगतसंगीतैर्निर्मंचितानिर्मंचितद्विजगणभोजनार्थपरिवेशनंकालीननीयंतां-भोज्यंतां-प्रतिगृह्यंतामित्याद्यनेकविधसचिवगणकोलाहलैः समागतराजसमाजगजयूथबृंहितरावैस्तुरगगणहेषानिनादैर्मृधामृधप्रवर्त्तमानवीरगणसिंहनादैस्त्रिचतुरादिदिनं समाकुलचतुर्दिगंतरालापि धरणी सुललितचरितसुकुमाररूपनिजनायकप्राशनसंस्कारमहोत्सवं परिलोकयंती पाणिपीड-

नसंस्कारमितो ऽप्यधिकया समृद्ध्या कयापि धन्यया भविष्यतीति संचिंतयंती परमानंदेनाधिकं विराजते स्म । अनंतरं दानमानादिना परितोषिता द्विजनृपतिगणाः कुमारमाशीर्भिरभिनंदयामासुः यथा नानागुणसंपन्नश्चिरं निष्कंटकं पृथिवीं पालयतु यथा च यत्कर्तुमिच्छति परदेवता तदखिलं संपादयतु इत्यादि । ततो द्विजादिगणेषु स्वस्वस्थानं प्रस्थितेषु प्राशनसंस्कारस्योत्तरकर्त्तव्यमखिलं संपाद्य प्राप्तव्यराज्यकरग्रहणार्थं जाफरखाँजवनेन पदातिना मुरसिदाबादाख्यपुरं नीतो रामजीवनरायः कतिचित्कालानंतरं दशवर्षशासितराज्यो मृतः परमगतिमवाप ॥

ततस्तत्सुतो रघुरामनामा पूर्वोत्कीर्त्तितानुभावो रघुरिव राजा बभूव । तस्मिन् राज्यं शासति प्रजानामतीव सुखबाहुल्यं तत्समो दयालुर्धार्मिकः प्रतापान्वितश्च द्वितीयो नासीत् । देवद्विजातिगणपरितोषमादधानः कृष्णनगरे वर्षद्वयं राज्यं प्रतिपालयामास । ततो जाफरखाँजवनेन पूर्वमेवेतरे राजानो नियमिताः पश्चाद्रघुरामरायो ऽपि मुरसिदाबादनगरे बंधितो रक्षितः। बद्धेनापि तेन याचमानायाचमानब्राह्मणेभ्यो वृत्तिकरी भूमिः प्रायः प्रतिदिनमेव दत्ता यदा च येन यत्प्रार्थितं तदैव तेन ततस्तल्लब्धमिति । बद्धेन च तेनैकादश वर्षान् मासचतुष्टयन्यूनानन-

न्यशासनां महीं शशास। ततः कियत्कालानंतरं मुरसिदाबादात् कृष्णनगरे समागत्य चतुरो मासान् राज्यं प्रतिपालयामास। तस्मिन् राज्यं शासति ब्राह्मणानां न क्वापि दारिद्र्यं प्रजानां च नाधर्मलेशः बांधवाश्च सुखसागरमग्नाः अमात्याश्च यागादिक्रियानिरताः। ततः स्वयमपि कृतयागादिक्रियः त्रयोदशवर्षशासितराज्यः पंचाशदधिकषोडशशतीशके भागीरथीतीरे मुक्तप्राणः परमगतिमवाप ॥

ततस्तस्मिन् वर्षे मुरसिदाबादाधिकृतजवनानुमत्या तत्सुतं श्रीकृष्णचंद्रनामानं बहुगुणनिधानममात्या राज्येऽभिषिषिचुः ॥

ERRATA.

Read: 3, 16. क्षंतुमर्हथ।
- 4, 9. भट्टो यथाभिलषितं नरेंद्रस्येत्याह।
- 5, 7. °गुण°
- 7, 15. 16. °रायस्तस्य
- 7, 16. 17. क्षितिमधि°
- 8, 15. पलायमानो
- 11, 2. 3. हुगुलीति प्रसिद्ध°
- 12, 2. भवानंदमजमुदारेति ख्यातिं
- 21, 4. °राज्यकरदत्तावशिष्ट°
- 22, 11. खोषडहेति प्रसिद्ध°.. उखडेति भूभागस्य
- 36, 18. आमिर
- 39, 19. स्वर्ण°
- 40, 11. रुद्रराय आह।
- 43, 11. राजधान्यां
- 43, 19. जाँहागीर°
- 44, 18. °वाक्कलहेन
- 47, 16. परिपीडयतेंद्रप्रस्थ°
- 51, 8. जाँहागीर°
- 56, 12. °इत्यादिकमुक्त्वा°

Veneration to the holy Râmachandra!

Vâlmîki became the most celebrated ornament of the race of poets by exalting the lineage of the sun; the son of Parâçara made himself chief among the poets by glorifying the eminent race of Bharata. Who can win distinction in the threefold world if he does not extol great renown? Therefore do we celebrate the family of Bhaṭṭanârâyaṇa which sweeps away the pollution of the iron age. ([1]).

In ancient times there lived in Vanga a prince called Adisûra, who ruled over his subjects with the eye of law, as if they had been his children. One day a vulture alighted upon his palace, whereon the king having seen and taken it for a sign of future misfortune, convoked a great assembly of Pandits and asked: „Hear ye, Pandits! a vulture has rushed down upon my house, which leads me to apprehend a misfortune. What rite can avert it?" The Pandits answered all together: „Your Majesty, this vulture must be killed and an oblation made of its flesh. This will be the proper expiation." „But how shall I catch this vulture", replied the king, „or what kind of sacrifice is it that must be made of its flesh? Explain it clearly!" Upon this all the others were silent, while one Brahman who was sitting in the assembly and who a few days before had come from Kânyakubja, thus spoke: „I had gone to Kânyakubja on account of a procession 2.

to a holy place, and at that time a vulture descended upon the king's palace just as upon your Majesty's. Then the king of Kânyakubja convoking Bhaṭṭanârâyaṇa and the other Brahmans retained the vulture by means of charms and offered a sacrifice of its flesh. Of this I was eye-witness, and I advise your Majesty after convoking Bhaṭṭa and the others to act in like manner."

The king accordingly sent messengers with this Brahman, and having ordered to bring Bhaṭṭanârâyaṇa, Daksha, Çrîharsha, Chhandaḍa and Vedagarbha before him together with their wives, their holy fire and all their sacrificial apparatus, assigned to them a house which he had previously built, in the Çaka-year 999. The next morning the Brahmans having said their morning prayers and performed all their other rites left their wives at home, took grass and fried grain in their hands and went to pay their respects to the king. But the latter from the roof of his palace seeing the Brahmans from afar with their feet enclosed in leather shoes, their bodies covered with embroidered garments, their lips and eye-lids colored brown with betel nut which they had chewed during their travel, expressed his disregard by remaining in his place (²). The Brahmans, who had not noticed the king, stepped up to the door, saying to the doorkeeper: „Hark you! inform the king, that we, the Kânyakubjans have come to his door." The doorkeeper having withdrawn for a while returned and said: „Ye Brahmans! the king has just lain down to sleep; this is not the time of audience." Upon this the Brahmans, although perceiving the disrespect of the king, overcame their irritation and wrath, then uttered a charm and put the grain, grass and the other things they had brought along for the ceremony of the salutation in five places upon a dry wrestler's staff leaning near the door; whereupon they went home. The next day from this wrestler's staff five boughs covered with young shoots had grown forth. Seeing this the doorkeeper and his companions with great surprise referred the matter to the king, who ha-

ving come to the place wondering asked, how it was with this miraculous event? „Your Majesty", answered the doorkeeper and his companions, „the five Brahmans from Kânyakubja having spoken spells put fried grain, grass and other things in five places upon this dry staff, and in consequence of this boughs have grown forth from it although it was dry and withered." „You are right", said the king, and wishing to atone for his offence fastened his clothes round his neck and going with his retinue to the Brahmans saluted them, saying: „You are virtuous and of divine nature; we are ignorant and do not understand your greatness. After this confession it is reasonable that you should pardon my fault." Thus and in many other ways he praised them; but they, whose virtue exalted them above anger, answered: „O king, we are not angry, be sure of that; for if we had been angry, your city and retinue would be now but a mere heap of ashes. Enough then of ceremony. Rather carry out that on account of which we have been summoned."

The king thereupon honored them with a banquet, and 4
having obtained their permission went to his city to prepare, as he had been ordered, the sacrificial apparatus. This being done, he informed the Brahmans of it and asked them to perform the sacrifice. Thus summoned by the king, Bhaṭṭa and his companions captured the vulture by means of spells consisting of magic songs and performed the sacrifice with its flesh according to rule.

The king having rewarded them with the presents due them said with a cheerful heart: „Out of kindness towards me, you worthy men, consent to accept a dwelling here!" Bhaṭṭa, in whose face Daksha and the other three Brahmans doubtfully looked, answered: as your Majesty commands. The king, rejoiced at the fulfilment of his wish, built five cities filled with multitudes of palaces to serve as dwelling-places for the five Brahmans, and presented them to them. There they lived for one year.

At this time the king being much pleased with the supernatural exploits of Bhaṭṭa, who was son of a famous and powerful king in Kânyakubja called Kshitîça, said: „Sir, I will make you a present of some villages; favor me, I pray you, by accepting them.“ „I cannot accept your villages“, said Bhaṭṭa, „filled with cattle, gold, sesamum, iron and similar precious things, since they are an improper present for me“ (³). To which the king: „What then can your obliged servant do? or how shall I ensure my happiness in the other world?“ „It is known that I possess much wealth“, answered Bhaṭṭa, „with it I will buy some villages and you may sell them to me. If you really wish to do me a favor, you can in this manner do so suitably.“
5 The king having consented, Bhaṭṭa bought at a very low price many villages, to whose revenues he added those from the other ones (which he possessed already); and these villages he had purchased were enjoyed by him exempted from taxation for twenty four years. (⁴)

CHAPTER II.

King Bhaṭṭa died and went to the other world, leaving behind him sixteen sons, rich in virtues like their father, in the highest degree adorned with good behaviour, modesty and knowledge, and therefore respected by everybody. They were called Âdivarâha, Vâṭu, Vâma, Nâna, Nipu, Guni, Guntu, Asântu, Guṇa, Vika, Anila, Madhu, Kâma, Deva, Soma, Adîna. (⁵) Then Âdivarâha and the three brothers next to him in age, being highly indifferent towards worldly objects and given to holy penance, anointed as king Nipu, who as for his age stood between them and the other eleven younger brothers, and being versed in royal polity was fit for the superintendence of the kingdom, and full of graciousness. Diligent in the study of the Vedas, in offering sacrifices and in the performance of the Vaidic, legal and other precepts he ruled for twenty eight years with justice over his subjects, living at Keçaragrâma where he had built a splendid palace. From

that time till now his descendants are called lords of Keça-ragrâma.

He having gone to the other world, his son Halâyudha, beloved of all men, governed the realm with justice for fifteen years. After the death of Halâyudha his son Harihara, endowed with great excellence, was king for twenty years. After 6.
he had gone to rest, his son Kandarpa sat on the throne for twenty eight years. When he after governing his realm had passed to the other world, his son Viçvambhara, endowed with a treasure of all virtues, reigned over his subjects for twenty eight years. After his death his son Narahari, a man incomparably rich in virtues, protected the realm for twenty seven years. He being dead, his son, who was called Nârâyaṇa and possessed virtues similar to those of Nârâyaṇa, guarded his kingdom for twenty four years. When he was dead, his son, called Priyankara (amiable) because he was beloved by the whole world, was king for twenty nine years. After his death his son Dharmângada became king, and when the latter after a reign of twenty years had expired, his son Târâpati ruled for forty seven years. After his decease his son Kâma governed for thirty two years.

These eleven princes ruled happily and without paying tribute over the realm which had been bought from king Âdisûra.

CHAPTER III.

The four sons of king Kâma, Viçvanâtha and his brothers, fought against each other, each of them wishing to obtain a part of the kingdom; but having heard that at this time the famous Persian, sultan Mahmud of Ghazna, had vanquished the lord of Delhi and founded in the city of the latter a kingdom under his own dominion, they addressed themselves to him as to a supreme lord. But he, although for a long 7.
while not able to compose the differences of the brothers, yet desired them to pay him tribute from their realms. And Viç-

vanâtha agreed to pay it from his, as reward for which he got by order of the sultan the whole kingdom of his father, while his three brothers who refused to pay tribute, saying that they ought not to do so for a kingdom which they had obtained from their father exempt from taxes, got no share in the government. Viçvanâtha being on good terms with the sultan added to his paternal kingdom Kâṃkadî and many other countries, and reigned for thirty one years with great renown. Since this time these kings are also subject to tribute.

After Viçvanâtha's death Râmachandra paying the tribute obtained the kingdom and ruled happily for twenty three years. When he was dead, his son, prince Subuddhi, became king for twenty five years. The latter left his kingdom to his son, prince Trilochana, who passed to the other world after a reign of thirty years. After his death his son Kaṃsâri succeeded him, and left his kingdom after governing twenty six years to Shashṭhîdâsa, who sat on the throne for twenty nine years. After the latter's death his son, prince Kâçînâtha, was king for thirty four years.

Under the government of this prince it happened, that
8. from a troop of elephants which were sent from the king of Tripura to Akbar, sultan of Delhi, one large elephant escaped, and straying about in a great forest now and then broke into villages and alarmed their inhabitants. Kâçînâtha having been one day informed that this elephant had broken into one of his villages and put all the inhabitants to flight, gathered many soldiers about him and put the animal to death. But this occurrence having been circumstantially made known to the sultan of Delhi by his resident, the former was much enraged at the information and ordered by letter the Mohammedan governor of Jâṃbâgîra to take Kâçînâtha prisoner and bring him into his presence, assigning him an army for the purpose. The governor upon the receipt of this order charged a great army to capture Kâçînâtha and bring him to Delhi. But Kâçînâtha had likewise been informed of all through his spies, and by the

advice of his counsellors set out and fled toward the bank of
the Bhâgîrathî, while the army of the Mohammedan governor
constantly followed upon his rear, until at last the Mohamme-
dan army and Kâçînâtha were separated only one day's jour-
ney. At this time Kâçînâtha having arrived in the region called
Vâgoyâna took his position to pass the river which touched
the eastern part of the village of Ânduliyâ. There a certain
fisherwoman came to the camp to sell her fish. Kâçînâtha at 9
sight of them became glad, meditating thus: since a long time
I have eaten no fish, and yet I have now no money; how
then can I purchase these fish? After a while he threw the
golden diamond-ring he wore on his hand to the fisherwoman,
took a large fish and said: „A servant of mine who will fol-
low me, shall pay you a suitable price which I will fix, and
shall redeem my ring.“ Shortly after, when the soldiers of the
Mohammedan governor being arrived at the spot saw this splen-
did golden diamond-ring on the hand of the fisherwoman, they
asked: „Tell us, fisherwoman, where you got this precious
ring, and quickly too; if you do not, we shall know you have
stolen it. Then we will inform of it the prince of this coun-
try, and you shall be punished as you deserve.“ Being thus
addressed the fisherwoman trembling replied: „A Brahman
bought a fish of me, and having pledged this ring for the
price of it went off to get the money to pay for it.“ The
soldiers of the governor answered: „Where is this Brahman?
Show him to us!“ Thereupon the fisherwoman having sought
for him and found him after bathing in that river (the Bhâ-
gîrathî) quite absorbed in the veneration of the deity, made
it known to them; upon which the army of the governor took
him prisoner. Some of his retinue escaped; but Kâçînâtha
himself, when it had been announced by the army that he was
a prisoner, being put to death by the irritated king while in
the act of uttering with a loud voice the names of the blessed
Nârâyaṇa, obtained after his death a beatitude unattainable
even by holy ascetics. The wife of Kâçînâtha, who was with

10. child, took with her two hundred pounds of gold, one male and one female slave and one officiating Brahman, and went to live in the house of Harikṛishṇa Samuddhâra, as though it had been that of her father.

CHAPTER IV.

After a time at the auspicious rising of all propitious planets the wife of Kâçînâtha bore a son distinguished with all the auspicious marks. On account of his beautiful (ramaṇîya) body the Pandits gave him the name of Râma, and Samuddhâra, being himself without a son, loved him more than such a one. When he had attained the age of a youth, having acquired during his childhood like the holy Râma himself all kinds of knowledge, undergone also the ceremony of investiture, and studied the books of law, Samuddhâra, who doted on him for his amiable qualities and his descent from an illustrious family, installed him in the government over his own kingdom; and all his ministers submitted to this arrangement of his. In consideration of Râma's being born in the house and having obtained the kingdom of Samuddhâra, he was everywhere known by the name of Râma Samuddhâra. Having married a wife, his equal in virtue and nobility, he begot with her four sons, called Durgâdâsa, Jagadîça, Harivallabha and Subuddhi.

The eldest brother, prince Durgâdâsa, just after having undergone in his eleventh year the ceremony of investiture, was once sojourning on the bank of the river which flows near Vallabhapura, to witness there sports and dances.

At this time a Mohammedan governor sent by the sultan
11. of Delhi arrived there in boats with a great army, upon which the retinue of Durgâdâsa seeing the army fled for fear, while Durgâdasa quietly maintained his place. Then the governor asked him: „Tell me, Brahman, how many kroças*) is it

*) One kroça is equal to 1¼ mile.

from here to the city known by the name of Hugali? and which road leads thither? Inform me, if you know!" Hereon Durgâdâsa, who by hunters and fishermen had been made familiar with all the ways, told him every thing at length, the road leading thither, the number of the villages situated near it, that of the bends of the river, their measure and their content of water; all this he explained as if he had seen it with his own eyes. The governor being very much pleased with his beauty, wisdom and intrepidity said: „I am highly satisfied with your fearlessness and other virtues; come with me then to the country of Hugali." Durgâdâsa having taken counsel with his brothers consented.

Durgâdâsa having accompanied the governor and having after many expressions of esteem received from him clothes, ornaments and such like, as well as money to be spent for delicacies, was appointed by him to read in Persian books; and having then by the aid of his superior intelligence acquired in a very short time the essence of all Persian knowledge, he excited the utmost satisfaction of the governor, who to express his content appointed him by an order to the office of a kânûngô (6), as it is called in the Persian language. But Durgâdâsa said: „We are kings by inheritance and know not how to serve others." The governor answered: „Then I will write to the Sultan of Delhi that he grant you a title and a kingdom; but now do as I bid you." Having then without delay obeyed his 12.
directions, Durgâdâsa received after some time the title of Majmuat-dâr (7) Bhavânanda, which the Sultan of Delhi conferred upon him, and on this account remained in his office of a kanûngô.

Some time after, having come home and made a division with his brothers, he built a palace at Vallabhapura, and having obtained the realm of his father Samuddhâra governed for twenty years. The other princes lived happily, each of them having built a palace, prince Harivallabha at Phatepura, Jagadîça at Kuḍâlagâchhi, and prince Subuddhi at Pâṭikâvâḍi.

At this time there lived in Vanga and the adjacent coun-
tries twelve kings enjoying their kingdoms exempt from taxa-
tion, the first of whom was Pratâpâditya. Among them the
latter was a most excellent ruler, conqueror of the hosts of
his enemies, possessor of great wealth, and famous throughout
the whole earth. The sultan of Delhi wishing to obtain tribute
from these princes sent many armies, and actually succeeded
in subduing eleven kings; but Pratâpâditya having repeatedly
vanquished the Delhian armies shone as if he had been him-
self a second sultan of Delhi. At this time the governors of
Jâmhâgîra and Hugali informed the sultan of Delhi of the
manifold baseness of Pratâpâditya, that he oppressed with his
numerous armies the little princes, for before his door stood
fifty two thousand soldiers armed with shields, fifty one thou-
sand archers, many horsemen, many herds of furious elephants,
besides innumerable soldiers armed with mallets and darts. In
13. a word, that he frequently killed even his relations. That an
infant of his family, whose father and other relations had been
put to death by him, had escaped and been brought up by
his nurse in the Kachvî-forest, wherefrom he got the name of
prince Kachu. That this prince being versed in Persian and
other science, of a compassionate heart and possessing all dis-
tinguishing marks of a king, Pratâpâditya tried daily to kill
him. That he sought also to subject themselves, and that there-
fore, if the sultan would send an officer of high rank accompa-
nied by many generals with elephants, horses and so forth,
they would follow him and having captured Pratâpâditya would
deliver him up. These and other things of a like character
they wrote to the sultan of Delhi.

A short time after, the sultan of Delhi being informed by this letter of the baseness of Pratâpâditya, and finding the report confirmed by the presence of prince Kachu who had come to Delhi, ordered, his lower lip swollen with wrath, an officer of high rank called Mânasimha, together with twenty two generals, to march out with a large army, and after taking Pra-

tâpâditya prisoner to bring him as soon as possible into his
presence. Hereupon Mânasiṃha put the order upon his head [8],
saying: Your Majesty is by this commission conferring a great
favor upon me, and set out, followed by a large army; and
wherever he stopped, the inhabitants fled away and the kings
generally disappeared. Some days after, the Mohammedan army
having come to the banks of the river which flows near Châ-
paḍa, all the kings of the adjacent countries for fear hid them-
selves with their retinues, with the exception only of the Maj-
muat-dâr Bhavânanda, who, intrepid as he was, came near and 14
after the customary good-wishes saluted Mânasiṃha putting
off from his hand his golden ring and other ornaments and
offering them (as a tribute). Having thus gained the favor
of Mânasiṃha he said: „Lord of great power! on your arrival
all kings of this land have fled; only I, lord of a few villages,
have remained here to see your Grace, the king of justice; if
you desire me, who am here to congratulate you, to do any-
thing for you, be pleased but to order it.“ Mânasiṃha ans-
wered the Majmuat-dâr: „Well then, Majmuat-dâr, make the
necessary preparations for passing the river, that my soldiers
may safely reach the opposite bank.“ „My lord“, answered the
Majmuat-dâr, „although I have but a small retinue, yet at the
order of your Grace all shall be performed.“ Hereupon he led
the whole army of Mânasiṃha with its elephants and horses
safely over by means of various boats, transports and other
vessels; when Mânasiṃha himself had reached the opposite
bank, he praised the Majmuat-dâr. But having with his train
crossed the river he met with foul weather which lasted for
seven days, and during which no difference was to be observed
between day and night; for the host of the stars and the sun
were covered, the heavenly spaces rent with mighty tempests,
and the globe drenched with drops of rain falling without in-
terruption. It was impossible to march on in any direction,
and the whole army was in great dejection. Not long before
this the Majmuat-dâr had accumulated a great store of various

provisions for celebrating the high feast of the nuptials between
15. the images of Lakshmî and Govinda, but being now by law forbidden it on account of the excessively rainy weather, with his characteristic wisdom he took his store, and having added yet more provisions to it, supplied Mânasimha as well as his generals, heralds and bards, and his elephants, horses and foot-soldiers, to their high satisfaction. In this way Mânasimha spent happily even this foul weather and after seven days, when it was over and the face of the heavens became visible again, he in the highest degree gratified addressed the Majmuat-dâr: „Tell me, after how many days or on what day can I arrive from here at the capital of Pratâpâditya? and on which side is the entrance of the army practicable? Write it down accurately and give it to me.“ The Majmuat-dâr having according to this order written everything accurately down and handed it to Mânasimha, was praised by the latter with many fine words and graciously addressed in this way: „Oh highminded Majmuat-dar, when I return again after the subjection of Pratâpâditya, you shall utter a wish, and I will certainly grant it. But come yourself along with me to the capital of Pratâpâditya.“ Thus much having spoken he was silent. Some days after Mânasimha reached the city of Pratâpâditya with his great army.

But Pratâpâditya, having learned through his spies the whole story of Mânasimha's approach, had drawn up the bulk of his forces in a stronghold which he had rendered nearly inaccessible, and being therefore not reached by the darts and javelins thrown by the soldiers of Mânasimha, signally defeated the army of the latter by means of his many missiles, his great forces of fifty two thousand shieldbearers, fifty one thou-
16. sand archers and his host of horsemen. Being informed of this Mânasimha said angrily to his generals: „Hear ye, generals! unite all your armies at once and take that stronghold; if you do not, I shall cause you to be suitably punished.“ With these words he enjoined upon them all at once the

capture of the fort; and in consequence of this order redoubling, as it were, their valor and fighting all together, their eyelids red with wrath, they captured the stronghold. After this, both the armies, that of Mânasiṃha and the garrison of the destroyed fortress, having come in sight of each other fiercely grappled together in many places and during many days, and each of them suffered great losses. Then Mânasiṃha, perceiving that but very few horsemen were left in the army of Pratâpâditya, and taking counsel thereon with the Majmuat-dâr, attended by various troops of elephants and horse attacked at once with thousands upon thousands of horsemen the army of Pratâpâditya, and having destroyed it in an instant, fettered Pratâpâditya, threw him into an iron cage, and turned back toward the Mahommedan emperor who resided at Delhi. Some time after this having come to Châpaḍa, he called the Majmuat-dâr before him and addressed him as follows: „I have been highly pleased by the zeal which you have manifested in this war, and you also have saved the lives of my soldiers during the foul weather, which lasted without interruption for seven days. Utter, therefore, any wish you please, and I will certainly fulfil it.“ Being thus directed, the Majmuat-dâr related the whole story of the coming of Bhaṭṭanârâyaṇa to the town of Adisûra, the succession of his family in the government, the flight of king Kâçînâtha and his being killed by the Mo- 17.
hammedan Sultan, and then uttered his wish to be reinstated in the government over the fourteen countries the first of which is Vâgoyâna. Having heard all this Mânasiṃha promised to fulfil it without fail, and departed for Delhi to wait upon the Sultan, accompanied by the Majmuat-dâr. The captive Pratâpâditya died on the way at Benares.

Soon after the arrival at Delhi Mânasiṃha reported there to the Sultan all the particulars of his victory, and related in full before him both the hospitality shown by the Majmuat-dâr to the whole army during those seven foul days, and his cooperation in the subjection of Pratâpâditya. Having

heard this the Sultan directed that the above mentioned kinsman of Pratâpâditya, prince Kachu, should govern the kingdom of Yaçohara, and favored him with the honorary title of Yaçoharajit (i. e. conqueror of Yaçohara). As to the Majmuat-dâr, the Sultan learning his origin, that he was the son of the king Kâçînâtha who had formerly killed his elephant, and being highly satisfied with the report of the hospitality he had shown in the way described, said to Mânasiṃha: „Have you already granted a favor to the Majmuat-dâr, son of Kâçînâtha? for he is an excellent man and has assisted greatly in the subjection of Pratâpâditya.“ Mânasiṃha answered: „The Majmuat-dâr requests the government of Vâgoyâna and the other thirteen countries, and is now here; but without the order of your Majesty I did not venture the donative of a kingdom.“ On this the Sultan replied: „Bring the Majmuat-dâr before me, and also a document which shall signify that I grant him
18. the kingdom desired.“ Upon this the Majmuat-dâr being caused by Mânasiṃha to pay his respects to the Sultan, and having accordingly done so and held much converse with him, took his leave. Then the Sultan taking counsel with Mânasiṃha agreed to give to the Majmuat-dâr, the kingdom requested, and rejoiced him with his own signature to the diploma which granted him the royal title. The Majmuat-dâr having immediately made all arrangements necessary for taking possession of the kingdom, and having been highly honored by Mânasiṃha, returned to his own country. Some time after, betaking himself to his palace which he possessed at Vallabhapura, he extended his power throughout the fourteen countries which he had obtained by order of the Sultan, and ruled over his subjects with justice. Having erected a palace both in the city called Mâṭiyâri and in the village named Dëuliya, and set up there an image, he abode there for a time.

CHAPTER V.

After a period filled up with festivals, the Mohammedan governor of Jâṃhâgîra wishing to obtain the government of the Majmuat-dâr's kingdom, sent a messenger called Murad to call him into his presence, whereupon the Majmuat-dâr, hearing the matter from the mouth of the messenger, went to Jâṃhâgîra, accompanied by his grandson prince Gopîramaṇa, the son of his eldest son, prince Çrîkṛishṇa, who was of uncommon strength and whom he loved very much. Soon by the governor, he was treacherously confined in prison; but his grandson daily endeavored to deliver him. One day when prince Gopîramaṇa had gone to the river to bathe, a number of strong 19
fellows exerted themselves to bring to the landing-place a large stone intended for the veneration of the deity (of the river) that she might sit upon it, but the great weight of the rock rendered all their endeavors fruitless. Just at this time an elephant-driver was leading a great and furious elephant to water him at the spot, and the fellows said to him; „Let your great elephant help bring this great stone to the landing-place, and we will give you money as much as you want to procure food with.“ Thus addressed, the elephant-driver set his elephant at work to move the great stone, but although the elephant several times strained with his trunk to lift the rock, yet its excessive size prevented him from doing so. The elephant-driver seeing the efforts of his animal thus in vain withdrew in dejection. But Gopîramaṇa having seen all this, called the fellows to him and said to them: „My lads, how does it happen that you are so much fatigued by your attempts to bring this rock to the landing-place? See, I will carry it there alone.“ And with these words seizing and lifting up the stone with both his arms he said to them all: „Tell me where it is to be put down.“ And he set down the rock with great ease upon the place pointed out by them. The others seeing this were all surprised, and went home praising among themselves

Gopîramaṇa's strength. The prince too went home having finished his daily rite.

20. The next day the citizens reported to the governor of Jâṃhâgîra, that (wonderful to relate) a Brahman, called Gopîramaṇa, had lifted and set down again upon the landing-place as if in sport a great stone which many men had not been able to lift, and which had foiled the efforts of a furious elephant. Hearing this the governor said to his retinue: „Where is this Brahman? Search him out and bring him before me.“ When they had done so, the governor asked the prince: „Did you lift up that great stone and put it upon the landing-place?“ The prince replied: „At the time of bathing I was able to do so thinking of your Mightiness' feet (9); to your Highness' greatness, therefore, is due the credit of my exploit.“ Upon this the Governor replied: „Oh Brahman, I desire you to lift that rock once more before my eyes, that I may see it.“ „Your Highness' command shall be executed“, replied the prince, and having sent many strong men with two cars he had the great stone brought up with much exertion. Then the Governor ordered the prince to lift it, and he having made the customary obeisance to the governor took up the stone with both his arms, and having asked where he was to put it, carried it to the place appointed by the governor. The latter highly gratified said to the prince: „I am much pleased with your heroic strength; if you have any wish make it known.“ „Mylord“,

21. replied the prince, „I am Gopîramaṇaçarman, grandson to the venerable Majmuat-dâr Bhavânanda, the friend of Mânasiṃha dear to him as a brother, who by the grace of your Highness' feet was confirmed in his kingdom of Vâgoyâna and the other thirteen countries given him by the Sultan of Delhi. My grandfather lies confined in your prison because he has not paid you the arrears of the stipulated tribute; him I beseech you to release; wealth and the like I do not desire.“ The Sultan feeling much pleased with these words, ordered the jailer to take off the iron fetters which confined the Majmuat-dâr's

feet and to bring him before him; but prince Gopîramaṇa said: „My lord, these men will be too slow about removing the fetters; with your permission I will, my grandfather being brought hither, with my own hand unbind his feet.“ The governor gave his consent, and the Majmuat-dâr being instantly brought before him, his feet bound with iron fetters, Gopîramaṇa broke them with his hand alone. All who witnessed it were astonished, and the governor having gladdened both of them with favors dismissed them. Being arrived at home they made manifold sacrifices and thank-offerings.

After this the Majmuat-dâr wishing to divide his kingdom among his three sons, the princes Çrîkṛishṇa, Gopâla and Govindarâma, who were young men of great merit, said to 22.
them: „Take my kingdom, I have divided it into equal shares.“ But the eldest son, Çrîkṛishṇa, objected: „No, the kingdom shall not be divided; to the eldest, according to custom, belongs the whole.“ „You are very wise and learned“, replied the Majmuat dâr angrily, „why do you not procure yourself another kingdom?“ „If your Highness' feet permit me the observation“, answered Çrîkṛishṇa, „what is there wonderful in that?“ (10) With these words bowing himself before his father and having obtained his permission he went straight to Delhi, where having with much difficulty obtained an audience before the Sultan he made known to him his wishes. The Sultan being pleased with him conferred upon him the government over Khoshadaha and Ukhaḍa, two valuable provinces. Having in this manner obtained a kingdom, he after some time returned home, and having paid the Majmuat-dâr the respects due to him, related the whole story; whereupon the Majmuat-dâr praised him highly.

When the Majmuat-dâr, after having thus ruled happily for twenty years, passed away to the other world, Çrîkṛishṇa reigned over the kingdom he had gained for himself, and his two brothers over the divided realm of their father.

CHAPTER VI.

Afterward, Çrîkṛishṇa having died childless of smallpox, and prince Govinda being less competent to govern, prince Gopâla, enriched with various virtues, ruled over the kingdom
23. for seven years. When he also had died, among his three sons, the princes Narendra, Râmeçvara and Râghava, the first was of headstrong character and not acceptable to his subjects, and also Râmeçvara not at all fit for the government; but prince Râghava, as being endowed with every virtue, seeking for the welfare of his subjects and accomplished in a high degree, was made king. Giving to his brothers a certain sum every month and paying the tribute due to the Mohammedan Sultan he obtained high renown and became the confidential friend of the latter. After a time he erected in the village called Rĕni a beautiful residence, and built to the east and to the west of it two palaces like mountains, and in the south a seraglio with a multitude of magnificent palaces. There he lived happily for a time. Some time after, the king of Sâtasaïkâ, called Saifkhân, a dear friend of Râghava, came to this city to see the latter. When then after mutual salutations and the other customary ceremonies they were seated at ease and conversing in a friendly manner together, the Mohammedan king said to Râghava: „Great and mighty king, although here in your own city, you live as it were the whole twelve months in exile.“ „Why, my friend“, answered Râghava, „how can you assert, that one who lives in his own city spends his time in exile?“ „What other name“, replied his friend, „can be given to the dwelling of him, who lives where he hears neither the weeping of his children nor the tinkling of ornaments?“ Râ-
24. ghava assented, and having entertained the Mohammedan king to his satisfaction with all fit hospitality, suffered him to depart. Some time after, instigated by this speech of the Mohammedan, he destroyed the seraglio which stood to the south far (11) from his palace, and built another beautiful one of grass, wood and

other materials in the north near his own dwelling. He erected also a palace in a village called Mâdurṇâ, and both the palaces were royal residences full of happy and well-fed servants. Thus, owing to his orderly instituted venerations of the god of love, he became famous throughout all the land by the multitude of songs, to which he gave the occasion.

Some time after this he began to dig a great pond, but though he spent upon it twelve thousand silver pieces, yet he saw no signs of water coming forth. He, therefore, removed the superintendent who was set over the digging of the pond, called Çivarâmabhâgyavat, and employed in his place another clever man, to whom he gave fifteen thousand silver pieces. Many men being constantly employed in digging the pond, all at once a stream of water gushed forth from a vein which they had struck beneath in the middle of the pond, and having during seven days flooded even the most distant fields, gardens, and towns, emptied itself into the Gangâ. After seven days, when the current of this stream had ceased to flow, it remained quiet in the pond which it had filled. On the eastern shore of this pond the king built a palace of bricks, in size like the mountain Kailâsa, and at the same time bought for 300,000 silver pieces besides what was to be contributed by each city, a great mass of things necessary for the dedication of the tank and for the erection of a phallus of Çiva in the palace. He then invited many Brahmans from Anga, Vanga, Magadha, Kâçî, Kânchî and other countries, and besides these, kings, princes and ministers from various regions, who glad by the hospitality shown them dwelt in various temporary habitations of bricks, trees, wood, cloth and the like, and filled with provisions, which had been erected both on the shore of the tank and in villages. Here too were for the use of the Brahmans and the others who were not invited, hundredfold streams of clarified butter, milk and honey, together with spirituous liquors, which were consumed (12) as fast as the servants, who guarded them for the hungry Brahmans and the other guests,

served them up. Here were also to be found mountain-like heaps of barley, wheat and other flour, and immense stores of rice, peas and soup. At the sight of all these preparations the princes and whoever else had been invited celebrated aloud the glory of king Râghava. Soon, the dedication of the tank and phallus being accomplished by priests similar to the teacher of the gods, in the middle of the great assembly of wise princes from all countries, the king dismissed the invited crowds, having entertained them to their heart's content. The whole remnant of the purchases of stores of clarified butter, wheat and flour he had formerly made, he presented to the Brahmans. By the wonderful arrangements here described Râghava rendered himself highly celebrated.

Up to this time the kings of Gaur and the adjacent countries had never obtained a donative of elephants from the Sul-
26. tan of Delhi; but Râghava, gratifying the latter by the payment of the fixed tribute and by his presents, obtained it for the first time. Some time after this, having set up at Navadvîpa a statue of Gaṇeça, he began to erect a building of bricks which should contain a phallus of Maheça. When however this was but half finished, he expired and attained the final felicity, having thus ruled over the earth for fifty one years as if he had been the chief of the gods.

CHAPTER VII

Râghava had two sons, the princes Rudrarâya and Viçvanâtha, of whom Rudrarâya, who was rich with virtues like his father, became king. Having finished the building which his father had begun at Navadvîpa, he erected there, following the example of his father, a phallus of Çiva, which he called Râghaveçvara (the lord of Râghava). The Sultan of Delhi gave to Rudrarâya the government over the two countries Khaḍî and Juḍî and, as a token of his favor, the title of a Mahârâja; further, the permission which no other prince had yet been able to obtain, to erect upon his palace a story which

in Persian is called kangurah ([13]), and a donation of arrows, flags, drums and the like. As a suitable return for this, Rudrarâya made him a gift of one thousand head of cattle and the sixteen other great gifts among which was a mass of gold equal to Rudrarâya's own weight.

Leading always a virtuous life, a friend of truth, liberal, compassionate, he ruled over his subjects like another Yudhishṭhira. The place Rëui he called Kṛishṇanagara in honor of
Kṛishṇa and because many herdsmen lived there, and seeing 27.
in Mâdurṇâ great numbers of lotus flowers, he gawe the place the name of Çrînagara. Near Kṛishṇanagara flows a small river, which, however, is wont to rise in the rainy season; at such times boats used to come and go there. One year a Mohammedan general attempted to stop with his boat at a landing-place near the seraglio of Kṛishṇanagara, which the servants of Rudrarâya endeavored to prevent by such harsh words as: you may not stop here, Mohammedan! you must go farther away! and the like. From words it came to blows between them, and on both sides some lives were lost. After the expiration of one year, damming up this same river to the North and South, he constructed a canal containing an abundance of water and extending northward and southward, connected with the ditch which surrounded the city. Six years after his accession he was summoned by the governor of Jâmhâgîra, who wished to obtain the tribute from his realm, but he did not make his appearance. On this the governor, called Sâristhakhân, sent messengers to bring Rudrarâya before him; and the latter on their arrival made every effort in their power to accomplish their mission. But Rudrarâya having bribed them with a considerable present, sent the tribute to the governor of Jâmhâgîra, but did not appear personally before him. Upon this the governor highly irritated wrote to the governors of Murshedabâd, Mṛijânagara and Hugly and some
others who were subjected to him, that Rudrarâya affecting 28
an equality with himself, although repeatedly summoned be-

fore him, had never obeyed the summons; and that they must by some stratagem or other take him prisoner and bring him to his city. By this order he caused Rudrarâya to be enticed by some trick into the neighborhood of Hugly, to be there surrounded by a body of soldiers and brought to Jâṃhâgîra. On his arrival there Rudrarâya paid the governor his respects saluting him with the customary ceremonies, in return for which the governor honored him repeatedly with gracious and friendly conversations. About this time it happened one day that Rudrarâya after a conversation with the governor, going home from the residence to his own dwelling, saw in a shop near the road a merchant who was dealing in leather shoes, and remarking the beauty of the shoes gave orders to his servants to buy some of them. But as they could not agree respecting the price, a dispute arose between them, in which the merchant manifested disrespect towards the servant as he was about to turn and go away, by putting down one shoe and beating it with another, using at the same time the insulting words: „such higgling is worthy only of beggars; get you gone from here!“ But Rudrarâya, who on hearing this was quite distracted with rage, ordered his servants to lay hold of the fellow and after beating him severely with the shoes to throw him out of his shop. The other shoe merchants who had seen the affair, having laid their comrade upon a bed
25 hastened to inform the governor of the Mahârâja's misconduct; but the latter out of fear sent also a minister of his to the governor with a letter in which he promised to pay a fine of one hundred thousand silver pieces. The governor having learned by inquiry the whole matter, was astounded at the prince's violence; but as the latter's servant just then came to deliver him the above mentioned letter, he read it and by and by tore it with a smile, and said: „The prince has only punished some scoundrels who had transgressed their proper limits; I can not, therefore, be angry with him, I can only praise him. If I were to punish him on account of his rough

treatment of you, how then could good citizens abide in my city or rest there? On the contrary, the scoundrels would then gain the upper hand. The prince, therefore, has acted for the public welfare.“ With these and like words having encouraged the minister of the prince, he dismissed him. Meanwhile the prince having bought all the shoes for a sum of ten thousand pieces, and distributed them among the people, excited by this deed the high satisfaction of the governor, who dismissed him after bestowing upon him a donative of elephants, horses and the like, and granted him any wish he might choose. Upon this a man called Harinârâyaṇa, who held the office of a kânûngô, hearing of the great favor which had been bestowed by the governor upon the Mahârâja, said to his followers in an irritated manner, and so that it must come to the ears of Rudrarâya: „You know the great honor which has been conferred upon Rudrarâya; he has prepared to depart without paying me a visit, and takes no notice of me; see, then, what is to be done in the matter!“ Rudrarâya being informed of this said in return: „Prince Harinârâyaṇa owes his office to money, and I owe my kingdom to money too.“ With these words seeing a large bambu staff, the end of which was provided with a sharp iron point, standing near, (he continued) with a loud voice: „While I can give a heap of gold high enough to cover an upright staff as long as this here, where is the gold of Harinârâyaṇa, to do the same?“ ([13a]) A servant of Harinârâyaṇa who was near by and heard this speach, instantly went away to report it to his master, whereon the latter, trembling for fear that he should lose his office, went forth to wait upon Rudrarâya, who well pleased went himself to meet him. Harinârâyaṇa having paid court to him with many flattering words dismissed him home. Having thus obtained permission to return, the prince took home with him an architect called Âlâvakhaça, by whose aid he began after his arrival to erect his palace at Kṛishṇanagara; in the first place he built four palaces eastward from his own palace,

with a road leading through the lower story capable of serving as a path for elephants, horses, carriages and the like; they were moreover very high and able to furnish a commodious lodging for many persons in their extensive middle story, while the upper story rejoiced the eye with its variegated hues. These four palaces were situated towards the four quarters of heaven, and made an agreeable impression by their symmetry. After these palaces he built a large elephant hall and a beautiful stable. Further he had erected by his architect above the just mentioned buildings a palace of brick in which was a con-
31. cert hall (14); then another the midst of which was adorned by a road leading to the palace door; in the West of the latter a temple to the goddess Durgâ rejoicing the heart of all who saw it, and another to the East of great beauty; finally a seraglio embellished with numbers of the most pleasing edifices. At the same time he built from the south western quarter of Kṛishṇanagara a causeway high as a man and very broad as far as Çântipura, and planted on both sides of it rows of holy fig trees, leaving proper intervals between them; then he dedicated it according to rule.

He led a very righteous life and found his pleasure in a truly Brahmanical behavior. While he stayed at Jâṃhâgîra, the governor being pleased with him had presented him a robe woven of gold and other precious stuffs, and a very valuable shawl to be worn as a turban; as well as flags, arrows, drums and such things. It is a custom then, in accepting the gift of a drum, having lifted it upon one's shoulder, to pay to one's lord the due reverence. When then in the present case the drum bearer was preparing for the same ceremony, the prince said to the persons present: „As a Brahman, I may not take the drum upon my shoulder; for doing so I should contaminate myself.“ The others replied: „How! this is once for all the traditionary custom of all officers; how is it possible then to do otherwise?“ The prince replied: „If this be so, the gift of the drum is not for me.“ The governor

then being informed by the drum bearers of the whole matter, gave orders, that if Brahmans be contaminated by lifting a drum, Rudrarâya should not be forced to do so, but the do- 32.
native should nevertheless be given him. It is likewise custom during an audience before a Mohammedan Sultan, or such a person, to put on an embroidered garment covering all the limbs, and another embroidered upper garment reaching from the feet as far as the waist. But the prince had only put on a garment with three hems, and not embroidered, on account of which the persons surrounding the governor happening to see it said: „Why do you come in such an attire to pay your respects to the governor when it is forbidden by the etiquette of the court?" „Virtuous Brahmans", replied Rudrarâya, „use to wear such a garment as mine; but by court dresses they are contaminated." The governor overhearing this conversation said to his retinue: „How can you say so? If by any custom Brahmans are contaminated, why should they be required to follow it?" On this decision the courtiers were silent; and in this way the governor being pleased with Rudrarâya was wont always to take the latter's part.

Rudrarâya was also a great composer of quarrels. Once a quarrel between two Brahmans of Mâṭiyâri about sharing their inheritance was brought before the king, who being informed of all, saw, that the partition of their share having already taken place, there was nothing more to be divided, and that, therefore, they were merely quarrelling without reason. He, therefore, decided, that as nothing but the name of Bhaṭṭâchârya, which the members of their family bore as an honorary title, was yet unshared, this name should be divided, and one of them be called Bhaṭṭa, the other Âchârya. This anecdote 33
is famous even to this day. The elder brother, Bhaṭṭa, lived then at Mâṭiyâri, but Âchârya chose Kuḍâligâchhi for his abode.

Rudrarâya had two wives, with the elder of whom he begot two sons, the princes Râmachandra and Râmajîvana,

and with the younger prince Râmakṛishṇa. Of these, prince Râmachandra being extremely vigorous like another Bhîmasena, and a great eater, stood in consequence of his fondness for athletic exercises in high favor with wrestlers. One day, having by impulse of a desire gone to the river to bathe there, as he used to do every day, and playing in the water, a stout boat of thirty two oars and manned by the same number of sailors and a helmsman approached rapidly the landing place where he was bathing. At the sight of this the prince, fastening his hip belt with his upper garment and taking a position to push back the boat, said: „Helmsman, let your sailors row the boat on with all their might; I will then with my two hands drive it back again.“ The helmsman replied anxiously: „My lord, how dare we do so? For if the vessel rushing on with great speed does any harm, I shall suffer for it in this world and the next.“ The prince answered angrily: „If you disregard my commands, I shall have you punished as you deserve. Hasten, therefore, to quicken the motion of your boat.“ Being thus ordered, the helmsman drove his boat
34 forward with great speed, and the prince, considering that it was now his duty to prevent it from striking the shore, repelled it with his hands with such force as almost to break it to pieces. The helmsman and his sailors were all petrified with astonishment (verbally: were like painted boys). Prince Râmachandra being also a very skilful huntsman built a palace at Bheṃpura to rest there after the chase, and used to go thither from time to time in order to hunt. Thus, one morning, having accomplished the daily observances, as well as those appointed for such an occasion he mounted a swift horse to ride to the hunt to Bheṃpura, after having put on his armor, taken a mace and a sword, and selected for his train a host of servants armed with spears, darts, arrows, and the like. On his way he was suddenly informed by his servants, that close to him in the midst of the forest a huge buffalo with sharp horns, which had not been remarked at a

distance by reason of the fog which filled the atmosphere, was
on account of its natural antipathy against the horse rushing
upon the one he rode; and that therefore the latter was trem-
bling in its gait for fear. The prince having observed the
same himself alighted from his horse, and having given the
bridle into the hand of a servant and taken a mace into his
own, took his position in front of the buffalo, as firm as a
post. The buffalo, bending down its head until its horns tou-
ched the ground, and raising a cloud of dust like a whirlwind
by its contirual wrathful snorting, came rushing furiously upon
the prince. So soon as it was in reach, the prince having sei-
zed its horns with both his hands flung the beast far from 35.
him, and just as it was getting up upon its hind-feet after
its fall, killed it with one powerful stroke of his mace. Then
having torn out its two horns with his hands he went home.
This story being famous everywhere and with everybody,
some time after there came from various countries young wrest-
lers who having heard the story wished to wrestle with Râ-
machandra; but surprised by the sight of his body and his
dexterity gave up their desire and desisted from the trial, prai-
sing the prince as a wonderful man and an incarnation of some
god. Having been hospitably entertained by him they returned
each to his home again. Some time being elapsed there came
a high Mohammedan officer, a Faujdâr (15) as it is called in
Persian, who being gifted with great strength and skilled
in athletic contests had come to wrestle with our prince.
After his arrival prince Râmachandra informed his father
of it, saying: „Your Majesty, a high Mohammedan of-
ficer has arrived to wrestle with me; as your Majesty com-
mands, so it shall be done.“ Rudrarâya replied: „A house
must be prepared for the Mohammedan officer to live in, and
delicacies for his food But how may we wrestle with a Mo-
hammedan? If he wish to witness your strength, you may ex-
hibit it to him. Go also to his lodging to pay him hospi-
table attention and entertain him with conversation.“ When

the next morning Râmachandra had repaired to the Mohammedan officer and gone through the usual ceremonies of mutual salutation, he was informed by the latter of his desire as follows:
36. „I wished to wrestle with you since you are a great hero and a skilful wrestler, and I too am practised in the same art. Now let me know your opinion.“ The prince replied with a reverence: „You are employed by my superior in a high office, and therefore always an object of my veneration. We princes are to be admonished by you to what is proper; I will act, therefore, as it shall please you who are judge of what is becoming or unbecoming.“ The Mohammedan being highly pleased with these words answered: „You are superior to me, O prince, not only in strength, but also in judgement. We, therefore, will not wrestle together, but I will rather witness what you can do.“ The prince consented, and having taken hold with both hands of a mango tree of four or five years growth and full of branches and boughs, which was standing before the Mohammedan, tore it up with a single effort. The Mohammedan and his retinue said to each other: a man of such exceeding power we have never yet seen nor heard of; the prince has given us here an exhibition of superhuman strength. After these and similar praises the Mohammedan went home satisfied in a high degree.

When after a short time Râmachandra came to Jâṃhâgîra, he was celebrated there by everybody under the name of the strong man and the mighty eater. Hearing of this, Nandalâla, a minister of the Amîr al Umarâ (15a) appointed over Jâṃhâgîra, who himself managed the concerns of the realm, saluting Râmachandra said to him, that he wished to witness
37 his appetite and his vigor. But Râmachandra replied: „How is it possible that you should see my appetite when I am not permitted to eat near a Çûdra?“ Nandalâla answered: „After having put on a white garment, taken a bath and observed the other rites I only wished to see it from afar off.“ But Râmachandra said: „After all these ceremonies you are nothing

but a Çûdra; why then should you purpose it? But if you wish to witness my vigor, what prevents you from doing so? If you are desirous to see it, I will show you my power.“ The next day Râmachandra having gone to Nandalâla, the latter said: „I have bought a very swift and strong horse for 800 pieces to ride upon; this I wished to have mounted by you.“ Râmachandra replied: „I am wont to ride a horse belonging to the famous race of Balkh and Turkistân; but this is a horse of low race and without strength; as soon as mounted by me, it will instantly die. It is, therefore, not proper that I should mount it.“ But Nandalâla said: „If this horse dies on account of your mounting it, let it die. My desire to see the spectacle is great, while if it dies the loss is not great. Ride it therefore with all vigor.“ Although Râmachandra again and again endeavored to dissuade him from uselessly killing the horse, he had it made ready and produced it before Râmachandra. Upon this the latter said anew: „Magnanimous lord, if I mount the horse from a low position, the violence of my leap will instantly break its hip. I will, therefore, place myself on a 38
somewhat elevated part of your palace and mount the horse as it stands below me.“ This proposal having been approved by Nandalâla, Râmachandra mounted the horse. But when, having rode a little way, he pressed it with his heels and legs for the sake of quickening its progress, it fell down and died, all its bones on both sides breaking with a crashing noise ([16]). All who saw this spectacle were astounded and extolled Râmachandra as a demigod. One day Râmachandra lifting up with his hand a great pillar of wood in the building where Nandalâla lived, which was strongly built in with bricks above and below, put under it a pocket handkerchief he had noticed in the hand of a servant, saying to all the youth: „I wonder if you are able to pull this cloth out again.“ Thus addressed all stood silent, deliberating on the possibility of what he demanded to be done. Seeing them in this embarrassment he lifted the pillar with both his arms, and breaking the flat roof

of the palace [17] drew out the cloth. At sight of this all were struck dumb with surprise. Some days after this, Nandalâla wishing to witness the appetite of Râmachandra caused a relation of the latter's to boil for him in his own garden a great store of fish, meat and other eatables; Nandalâla when he saw the quantity, was astonished. Similar proofs of his power Râmachandra gave in many other ways.

In consequence of his being occupied with such exploits he did not pay his daily veneration to the gods, and was
39 unable [18] to converse with the Pandits; while his father Rudrarâya was on account of his ever exemplary life celebrated under the name of Rudrarishi (i. e. Rudra the holy sage). Thus Râmachandra being not obedient to his father was not much beloved by him; Rudrarâya, therefore, did not transmit the kingdom to him, but, either with the intention of giving the kingdom to another of his sons, or in order to influence Râmachandra, by the fear of losing it, to behave himself in a manner agreeable to him, wrote to the Sultan of Delhi, requesting, the latter might give orders, that to whomsoever of his sons he should give his kingdom, the same should be established in it. The Sultan of Delhi having assented informed Rudrarâya of his permission by a letter of reply. Having after the reception of this autograph letter from the Sultan ruled happily for some time longer over his kingdom, he fell sick; on which account wishing to see the Bhâgîrathî he repaired to Sukhasâgara; but being cured there by the physicians and his sickness checked, he went home to Krishnanagara, where he arranged with great pomp the grand autumnal feast. Yet his sickness increasing he went back again to Sukhasâgara, having procured previously the whole apparatus necessary for the performance of his funeral ceremonies, and collected great sums of money in order to satisfy with presents the invited Brahmans. Then feeling his end near, he distributed gold pieces, land, garments and food very liberally among the Brahmans, and said to his sons and followers: „I have previously

procured all things necessary for my funeral, and the time of my death is near; only a boat which I have sent to the coun- 40
try of Hugly to fetch sandal wood for my concremation, has not yet arrived. If it delay yet longer, I shall not see it, nor be burned with it, and this is causing me great sorrow." As he said this, the host of servants standing before him informed him, that the boat loaded with that burden of wood had just arrived.. He then said in presence of all his ministers and sons: „Prince Râmachandra is not obedient to me, nor does he find his delight in protecting his subjects; prince Râmajîvana, on the contrary, is anxious for the love of his subjects and devoted to me; I, therefore, anoint him king." And with these words he instantly anointed him. Upon this prince Râmachandra said to his father: „Your Majesty, what means of subsistence will remain to me your servant?" Rudrarâya replied: „I shall provide for your sustenance by your brother." „Râmajîvana always had a hatred against me", said Râmachandra, „he never will take care of me." „But if I order it, he will do so", replied Rudrarâya; upon which Râmachandra replied again: „I, Râmachandra, will always submit to the arrangements of my father; but if Râmajîvana do not take care of me, I shall know how to find my sustenance." With these words he was silent. After a time Rudrarâya died and attained the state of eternal happiness, his body lying half on the bank and half in the water of the Bhâgîrathî, and his mind employed in meditating on the names of Râma.

His sons and his ministers having then burned him with sandal wood and clarified butter, and presented the obsequial 41.
cakes to his manes, went home to Kṛishṇanagara, their hearts perplexed with grief. Having respectfully invited thither the Pandits of Anga, Vanga, Magadha, Saurâshṭra, Kâçi, Kâñchî and yet other districts, together with the kings, princes and ministers of the same countries, (Râmajîvana) erected a building filled with hundreds upon hundreds of dishes with eatables of all kinds ([19]), and employed there faithful and plea-

sant spoken servants to furnish ever to the Brahmans and the others who might come thither rich food to appease their appetite. Further, for the lodgement of the Brahmans who should arrive, he built toward each of the four quarters of heaven from Krishṇanagara a camp extending for a kroça ($1\frac{1}{4}$ mile), and able to accomodate thousands upon thousands; there too he established a store of various provisions. To the Brahmans then, who on their arrival from various countries had been received by his brothers with expressions of esteem, he assigned their lodgements in the previously erected buildings; and also the Brahmans and other persons who had come, attracted by the mere rumor of the burial, he entertained with all kinds of eatables. Ten days having been filled up with the numerous ceremonies, upon the eleventh the three brothers distributed among the Brahmans garments, ornaments and vessels of silver, brass, copper, bronze and the like, for their father's sake.

A certain collection of gifts, to the number of sixteen, land being the first among them, is generally known as „the sixteen“: these, sixteen times repeated, constitute what is termed a gift-ocean. ([19a]) Of these so called gift-oceans there were distributed twenty one, viz. sixteen consisting of bronze ves-
42 sels, four of silver, and one of gold; further there were given many presents of elephants, horses, boats, hammocks and the like, as well as of bulls, each of which was coupled together with four kine; more than one hundred thousand persons too were fed to their fill. In short, whoever came was satisfied, as it was at the sacrifice of Yudhishṭhira.

When after this the three brothers had taken their places in the midst of the Pandits and princes, who, having been seated in the assembly upon carpets and couches for the purpose of receiving the customary honor of audience, saluted them as they entered by rising from their seats, prince Râmachandra addressed himself to all who were present, with these words: „Before you, by whose presence this assembly is rendered glorious like a council of gods, I wish to lay an affair of mine;

be pleased to hear it. My father laid upon me this injunction: you shall be cared for by Râmajîvana, but the kingdom shall go to the latter. Now, if my brother actually does make provision for me, this order of my father shall never be transgressed by me. Let him then declare in this assembly in your presence, in what way he will make me this provision; you shall be witnesses thereof.“ As upon these words Râmajîvana remained silent, Râmachandra began anew: „My brother declines to reply; I, therefore, must myself fix the conditions of our agreement in regard to my provision. Mâṭiyâri and sundry other villages subject to the king with the obligation of paying him an annual tribute shall pass into my possession; further ten thousand silver coins, four horses for my driving, and, as I am fond of fish, the pond called Poyâladaha shall be given to me, the latter free from taxation. This is the 43.
way in which my brother shall take care of me.“ Upon this all who were sitting in the assembly, cried: „His Highness prince Râmachandra has spoken well; this his Highness prince Râmajîvana certainly ought to do.“ Râmajîvana, however, did not consent, but said: „How can your Highness make such a proposal? In the same way as you have been supported by my father, you shall also be supported by me. But how can you lay claim to the possession of Mâṭiyâri and the other villages and to all those things you demand?“ By these words the heart of Râmachandra being moved to anger, he called to witness all who were present, went to his stable, mounted that excellent horse of his which was able to bear him, bade all his servants accompany him, and departed instantly for the capital Hugly. But Râmajîvana being informed of the whole matter, ordered a number of soldiers to bring him back; yet as soon as they had come within sight of him, and been looked at by him with an eye red with wrath, they fled away. Having arrived at Hugly, Râmachandra related the whole matter to the Faujdar residing these.

In the meanwhile Râmajîvana having after a splendid

entertainment dismissed the invited Brahmans and other guests became anxious, and ruled over his kingdom without tranquillity, while the Faujdâr of Hugly, being much pleased with the heroic qualities of Râmachandra, reported by letter the affair of the two brothers to the governor of Jâṃhâgîra; and having received an answer with the latter's own signature, conferring upon
44 Râmachandra the government over his paternal kingdom, dismissed the latter to his own country which was now made over into his own possession. Râmachandra then went to his residence at Çrînagara and began to conduct the government of the realm. But Râmajîvana having collected a great army to fight against his brother, they now and then gave battle to each other. Yet as during the following three years which were thus filled up with war, Râmajîvana repeatedly sent tribute to the Mohammedan governor, he succeeded in retaining his paternal kingdom, while Râmachandra obtained for a season the sway over some villages. After some time Râmajîvana having by some stratagem taken Ramachandra prisoner, and sent him secretly to Jâṃhâgîra (20), remained himself in possession of the whole and undivided kingdom. But as he never went to pay his respects to the governor of Jâṃhâgîra, and also neglected to pay in full the stipulated tribute, the governor being much irritated by this conduct sent an ambassador, called prince Râdhâvallabha, to the court of Râmajîvana with the commission to call in both the arrears of the former tribute and the whole amount now to be paid, and to explore at the same time, how much revenue Râmajîvana received from his kingdom.

When a few days after the arrival of Râdhâvallabha a very vehement and even violent strife arose between them in consequence of a quarrel which had taken place between their servants on occasion of the delivery of the tribute, Râdhâvallabha, suppressing his excessive wrath, reported by letter to the governor of Jâṃhâgîra the great baseness of Râmajîvana and his opposition to paying the tribute justly demanded from

him, and at the same time the excellence of his younger brother Râmakṛishṇa. Having received upon this a letter with 45.
the governor's own signature, to the effect that he should take Râmajîvaṇa prisoner and give the kingdom to Râmakṛishṇa, he occupied himself with the latter's installation into the government.

At this time it happened, that the capital of Çobhâsiṃha, king of Chetuyâ, was plundered by Krishṇarâma, king of Varḍhamâna, whose country was not far from that of Çobhâsiṃha. But soon Çobhâsiṃha, greatly enraged at this attack, marching through a forest by a road unknown to the inhabitants of Vardhamâna, passed the river Dâmodara, on the bank of which Vardhamâna lies, and took up a position before the latter city. Prince Kṛishṇarâma then observing the advance of the hostile army, and perceiving that he was doomed to perish with his followers, as no expedient of escape from the enemy appeared, all opportunity to flee being taken from him, and preparation for a war not having been made, in consequence of this reflection caused his son, Çrîjagadrâma, to put on female apparel, and to seat himself upon a car for women, and sent him, undetected by the hostile army, to the court of Râmakṛishṇa at Krishṇanagara. Considering further, that it would be a great disgrace for his retinue (21) to fall into the hands of the enemy, he rather put them to death with his own hand. After this Çobhâsiṃha having arrived with his army and slain Kṛishnarâma as the latter had his retinue, overflowed Vardhamâna; but Jagadrâma, who had fled, was kept concealed by Râmakṛishṇa in the province of Mâṭiyâri. Meanwhile Çobhâsiṃha extended his power all over Vardhamâna, the rest of Kṛishṇarâma's followers, who were yet alive, having
fled. At this time Siṃha having seen a very beautiful daughter 46.
of Kṛishṇarâma who by some chance had escaped death, and fallen in love with her, began to keep her as his mistress. And in spite of the admonitions of his counsellors, to the effect that he should not inconsiderately enjoy one who belonged to

the party of his enemies, until, after having overcome his adversaries and firmly established his authority over Vardhamâna, he might enjoy her with security, he yet persisted in his imprudence. And having got proud of his conquest of Vardhamâna he sent generals against many royal cities, to destroy the power which the Sultan of Delhi possessed in Vanga and the adjacent countries. He also generally succeeded in overcoming the little princes. But Aurengzeb, Sultan of Delhi, who was engaged just at this time in a war against enemies in the southern district (i. e. the English), having been informed by a letter from his resident in that quarter of the conquest of Vardhamâna and all the evil-doings of Çobhâsiṃha, sent his well beloved grandson, Azim-us-shân, with many generals, to destroy Çobhâsiṃha. After some time the grandson of the Sultan of Delhi being advanced as far as Murshedabad, Çobhâsimha was killed, when in a state of drunkenness, by the daughter of Krishṇarâma, who having gone to bed with him ripped up his belly with a small but sharp-edged knife which she had hidden in her luxuriant hair; he obtained after death the fate his deeds deserved.

Upon this Hemmatasiṃha, the younger brother of Çobhâ-
47 siṃha, having after no long time ceased his mourning, came
with a great army to Vardhamâna, and began to behave in the same way as his brother had done. In order also to subject Râmakrishṇa, king of Navadvîpa, to his power, he sent out many generals, but Râmakrishṇa with but a small number of soldiers, who, however, had a powerful protection in the circumstance that their thoughts were directed upon the supreme deity, rooted out the generals of Çobhâsiṃha as if they had been mere tufts of grass. At this very time the grandson of the Sultan of Delhi having come himself from Murshedabad to Palâçi, while the vanguard of his army was arrived already at the village of Kâṭuyâṃ, there arose there a very violent battle between the two armies, and of each party great numbers fell. Neamet Khân, a Mohammedan, and general of Siṃha,

had taught an elephant of his own, when attacked by hostile soldiers, to rush about holding in its outstretched trunk a broad and sharp sword, and to kill with it as if in sport ten or twelve persons. As this elephant, by such attacks repeatedly killing numbers of soldiers both with its sword and by trampling them with its feet, put the Delhian army into confusion, the latter was obliged to retreat for some distance. But soon the grandson of the Sultan of Delhi having heard these news from his messengers, hastened from Palâçi to his army, and by means of fire-arms, called jejâla ([22]), caused a great destruction in the army of Hemmatasiṃha: many horsemen of the latter's also were killed by the Delhian cavalry. The army of Siṃha finding itself in consequence of this in great confu- 48.
sion, great numbers of his soldiers were also put to death by the enemy in various ways by means of swords, darts, mallets and arrows. Upon this sight Siṃha ran away afoot and repaired to some (hidden) place. Thenceforth the Delhian soldiers raised their cries of victory and elevating the flag of conquest congratulated their lord by the sound of drums.

As the grandson of the Sultan of Delhi stayed for some time longer to regulate the affairs of the government over Vardhamâna, Gauḍa, and the adjacent countries, all kings came to wait upon him, reverencing him with folded hands, having put off the hems of their garments, laid aside their golden ornaments, and offerring gifts of wealth and the like. While the others, not daring to show their wealth, left their trains at home and appeared only with a few followers, Râmakṛishṇa came surrounded by a stately retinue. At sight of these princes with their small trains the grandson of the Sultan of Delhi said with a distainful gesture to his followers: „These are no princes, but offsprings of low families; else they would not have such retinues. But prince Râmakṛishṇa is the offspring of a great family, for he alone has a stately retinue comparable to my own; he himself too appears like a second Kandarpa and shines before one like the sun, and is like Vṛi-

haspati in his speech; he is surrounded by numerous soldiers, waited upon by hosts of ministers, who themselves are honored by retinues in splendid carriages. Thus he is a man gladdening the eyes of such persons as I am, and certainly the first among the princes of Gauḍa and these other countries." Then,
49. Râmakṛishṇa having according to custom offered his salutation and paid his respect, the grandson of the Sultan of Delhi addressed to him many obliging words. Then, just at that time, Râjadhîra the nephew of Jayasiṃha Deva, being his sister's son, the commander of a body of twenty two thousand horsemen and an eminent general, having arrived, a verbal dispute arose between the latter and Râmakṛishṇa, in consequence of which they frequently committed acts of violence against one another. The grandson of the Sultan having heard this affair from his spies, endeavored in sight of the whole army to compose their difference, and having called them both before him reconciled them, appeasing their anger by persuasive words; then he put the finishing upon their friendship by causing them to exchange turbans. They, on their part, lived for some time in great mutual affection, paying visits to each other and offering and returning various presents. Râmakṛishṇa kept also in pay to execute his orders three thousand horsemen mounted on horses of excellent race, seven thousand soldiers with fire-arms, and thousands of foot-soldiers with bows. After a time the grandson of the Sultan expressed to Râmakṛishṇa the high pleasure which he had derived from long intercourse with him and acquaintance with his in all respects excellent character, by granting to him whatever favor he wished, and having gone to Jâṃhâgîra, where he resided for a time, made known by letter to his grandfather the excellency of Râmakṛishṇa in every respect, while the latter after the entire destruction of the army of Çobhâsiṃha's
50. younger brother, who had fled, made his entrance into Krishnanagara amid cries of victory and thank-offerings.

Jagatseṭa and the other (bankers who were the) creditors of

all princes, being in possession of the favor of Râmakṛishṇa (23) were entertained by the latter at Kṛishṇanagara in a hall built of bricks in the outward open court yard (of his palace); and having lived there for one month, richly supplied with all provisions, they went back to their own houses, highly contented and under mutual assurances of regard.

Thus Râmakṛishṇa lived happily at Krishṇanagara for a long time, and any matter of interest of which he gave notice to the grandson of the Sultan of Delhi who resided at Jâṃhâgîra, was executed without fail by the latter, who scarcely having got notice of it gave his instructions in a letter of answer. Râmakṛishṇa lived also in friendship with Vaḍa Sâheb, who at that time was governor of the southern foreigners (i. e. the English) in Calcutta; the latter, therefore, showed likewise continual friendship towards him, and placed a garrison of 2500 so called „soldiers", who were skilled in the use of all kinds of weapons and missiles, in Kṛishṇanagara to execute the plans of Râmakṛishṇa

While he thus governed his realm with great ability, a violent difference arose between him and the sovereign prince of Yaçohara, on account of the boundary of some of their villages. Râmakṛishṇa, therefore, marched with a great army towards the city of Yaçohara, and having vanquished its sovereign and plundered his city, excited great apprehension in the minds of the other princes, who, perplexed with fear, employed ambassadors at the court of Râmakṛishṇa to inform them daily of what each of them ought to know in order to satisfy Râmakṛishṇa. Whatever Râmakṛishṇa wrote to the grandson of the Sultan of Delhi to request, was without 51
reserve granted by a letter with the latter's own signature; so that a Mohammedan called Jâfar Khân, who was appointed over Jâṃhâgîra by the Sultan of Delhi, was not able to do him any harm, although he continually endeavored to do so, and was obliged to be content with the tribute which Râmakṛishṇa of his own pleasure gave him; the stipulated tribute,

therefore, he was never able to obtain. Thus after a government of eleven years, having paid but very little of what he was under obligation to pay, while the greater part remained in arrear, he was with great pains allured to Jâṃhâgîra and there by treachery, with aid of the formerly emprisoned Râmajîvana, was closely confined. In the prison he died after some time of smallpox. Upon news of this the grandson of the Sultan was very much distressed and troubled with sorrow. After a time Jâfar Khân reported to the grandson of the Sultan: Râmakṛishṇa being dead, to whom is the government over Navadvîpa now to be committed? He answered: If there be a son, a fosterson, a grandson or any such relation of Râmakṛishṇa, commit it to him. Jâfar Khân replying, that there was no such relation, the grandson of the Sultan ordered: Then give it to any minister of Râmakṛishṇa, who is fit for the government, and who will protect the wife and family of Râmakṛishṇa. Jâfar Khân replied: Your Highness, there is
52 also no such minister; Râmakṛishṇa's elder brother, however, prince Râmajîvana, lives in prison here. If you command, I will commit the kingdom to him. The decision of the grandson of the Sultan then was: If there is no other descendant of Râmakṛishṇa fit for the government, you must of course give the kingdom to his elder brother, prince Râmajîvana. Having got this order, Jâfar Khân appointed the latter over the kingdom of Navadvîpa, and having greatly honored him with donatives of carriages, ornaments, clothes and the like, established him in his government. Râmajîvana on his part, having made the necessary arrangements and taken leave after an audience, arrived at home and governed his realm in accordance with law. As he was well skilled in the sciences of poetry, singing and acting, showed many particular virtues, and was clever in managing the affairs of the government, he gained the favor of his subjects.

His son, prince Raghurâma, by his mercy, his richness in virtues, his magnificence and his readiness in assisting others,

acquiring the affection of the people while his father was yet alive, was without interruption the object of the latter's tenderness, and extended the glory becoming to his race. He was also a hero and a very skilful archer. At this time it happened that all kings having been one after another taken prisoners by Jâfar Khân, governor of Murshedabad, by the employment of treachery, Raghurâma was present there in the city to attend upon his father who was likewise in prison. Just then the governor sent a general called Lâharimalla with a great army against Udayarâya, king of Râjasâi, who in consequence of a quarrel with the governor had taken his position with a considerable force near the village Vîrakâṭi. By the advice of Râmajîvana he gave with many expressions of respect 53.
as attendant to Malla, to watch over him, the prince Raghurâma, who was skilled in counsel, highly courageous, and a master of the art of archery. Some days after this the two armies of Lâharimalla and Udayarâya had come almost in sight of each other, when Ali Mahmud, the son of Ghulâm Mahmud, the first general of Udayarâya, a very young man, but skilful in war, came on horseback, carrying in his hands a sharp sword and a shield, and accompanied by nineteen soldiers with chariots and wearing ornaments, weapons and missiles, to fall upon Lâharimalla, who by some chance being some distance removed from the bulk of his army, was taking counsel with Raghurâma, accompanied by no more than five or six attendants. At sight of this Lâharimalla said to Raghurâma: „Oh my prince, our soldiers are far away, and the enemy are close upon us. What then is to be done? For we are too weak to contend with success against their power.“ The prince replied: „Oh magnanimous Lâharimalla, it is disgraceful to fly in battle; for if you fly, your soldiers will certainly suffer a defeat, and if they are defeated, it will go hard with us whether we fall into the hands of the enemy or of Jâfar Khân. Therefore, let firmness be your stay in this combat; three or four men, although with uplifted arms, shall

quickly be slain by me, and then, no doubt, the other enemies
too shall be overcome.“ While they were talking thus, not
far from them the son of Ghulâm Mahmud spurred on his
54. horse, and with his sharp sword drawn out of its sheath came
rushing, like Death himself, upon Lâharimalla, who although
with his eye fixed upon the foe, slowly retired backwards,
and said to the prince: „Raghurâma, the enemy is near, why
does not your Grace even yet endeavor to oppose him?“ The
prince replied: „Be tranquil; fear not; I will manage it; when
the enemy comes nearer, you shall see!“ Upon these words
Malla with confused senses and almost clinging to the prince,
and hiding himself behind his back, was scarcely able to main-
tain himself (upon his horse). But Raghurâma, with a sharp
arrow which he drew back to his ear and shot from his
circularly curved bow, pierced the son of Ghulâm Mahmud,
who meanwhile having come nearer excited the fear of Malla's
retinue. The arrow even after passing through his breast,
which was covered with an iron mailcoat, flew away a con-
siderable distance farther. Âli Mahmud, his heart being
pierced by the arrow of Raghurâma, fell from the back of
his horse with expressions of praise: such as, that he had
never yet seen in the many battles he had witnessed a youth
of equal strength and skill in archery, and then said: „Oh
great prince, a burning thirst vexes me; but as all my retinue
have fled as soon as they saw the effect of your arrow, give
me some water to drink.“ The compassionate prince gave
him sweet water and having thus revived him said: „Great
hero, you shall accompany us to our army, and there you
shall be cured by the art of physicians. If you have any
55 other desire ([24]) utter it!“ He replied: „Oh prince, why do
you speak thus? By the stroke of your arrow my life is brought
to its end; and it is no sorrow for me to die in battle by the
hand of a most valiant hero. So long as the breath remains
in my body, I beseech you to stand before me, who have
been abandonned by my friends.“ The prince bedewed him

with the rain of his falling tears and endeavored together with his retinue to encourage him. But after a time he died and obtained such a felicity as he merited. Then the bulk of the army, which had come near meanwhile, having raised cries of victory, Lâharimalla who now had regained his courage, paid by true reports high praise to Raghurâma, and shewed him honor together with his army. He then marched to Murshedabad, the flag of victory elevated, and there reported the heroism of Raghurâma, his firmness in battle and his dexterity in counsel to Jâfar Khân, who expressed to the prince his high satisfaction by such words as: how should one be astonished at Raghurâma's heroism, since he is of such an eminent family! Râmajîvana too, highly pleased, rejoiced Raghurâma with his blessings. Thus the latter's exploits, worthy to be admired by everybody, have been sung by men down to this day. In consequence of this the governor having shown honors to Râmajîvana sent them home.

In the çakayear 1632 (= A. D. 1710) a son was born to Raghurâma at the time of constellation of all friendly planets, and of the auspicious rise of the star (that governed the year), the source of a shoreless ocean of joy to his father and grandfather, the cause of great rejoicing to their subjects, and endowed with an exceedingly handsome body. After his birth the astronomers assembled, and having deliberated on
the rise (of the planets) at the time of his birth, announced 56
to his father and grandfather, that this child was to become endowed with manifold virtues. The king having honored them with presents of carriages, garments and ornaments of various sorts sent them home. Then there came in hosts both native and foreign Brahmans from all quarters, to see the young prince, and to wish him continual freedom from sickness and grief, richness in virtues, and a long life (25). The king having hospitably entertained these Brahmans dismissed them. When the child had reached an age of six months, the king, at a time when the astronomers had announced

to him the auspicious rise (of the planets), wishing to celebrate the ceremonies of giving him his name and of feeding him with rice for the first time, invited the kings, princes and Brahmans, who found their pleasure in penance and prayer, from Anga, Vanga, Kalinga, Kâçî, Kâñchî and the adjacent countries. For their dwelling he built a camp of one kroça in length and half a kroça in breadth, which was constructed of cloth and the like, resplendent with ranges of various palaces, adorned with rows of white, blue, yellow and other flags and surrounded by a fence likewise of cloth and such materials. There he deposited stores of daintiest provisions, and appointed a number of ministers to care for the entertainment of the assembled princes and Brahmans. And also
57 for those of various castes, who had come without being invited to witness the feast, were provided stores of various and abundant provisions; there were many streams of curdled and fresh milk, clarified butter, honey and the like, and innumerable heaps of beans, peas, bilobes (?) and similar fruits; and the piles of rice and such things, how could they be counted? Then the day before the ceremony, having led the assembled Brahmans and princes with suitable demonstrations of reverence into the erected dwelling-place, he entertained them with his provisions; the next day when they were sitting in the assembly, he began the ceremony at the auspicious rise (of the planets) as announced by the astronomers. Then
58 commenced a feast, at whose noise and splendor the earth was so astonished, that she did not know what to make of it ([26]). After this the hosts of Brahmans and princes, satisfied with presents and honors, rejoiced the child with prayers for his happiness, such as, that he might rule over the earth for a long time, endowed with manifold virtues and free from troubles; that in whatever he wished to perform, the highest goddess might give him success, and more the like. Then, the Brahmans and the others having gone home, and after the performance of the rites supplementary to the cere-

mony of giving the child rice for the first time, Râmajîvana was summoned by a minister of Jâfar Khân to Murshedabad, on account of the tribute to be paid by him; and there he died after a time and obtained the highest felicity, having reigned over his kingdom for ten years.

After him his son, called Raghurâma, whose excellence has already been glorified, became a king like Raghu himself. Under his government the people was exceedingly rich with prosperity; there was no second person like him in affability, justice, and majesty. Possessing the favor of the gods and the Brahmans he governed the kingdom for two years at Kṛishnanagara. But Jâfar Khân, who had already previously subdued the other kings, now at last captured also Raghurâma and kept him in confinement at Murshedabad. Yet, although emprisoned, he was wont generally every day, whether solicited or not, to distribute land to Brahmans to gain their subsistance from it, and whatever any one asked from him, he was sure to obtain. Thus he governed even in prison the country which had no other lord, for eleven years wanting four months. Some time after this having returned from Murshedabad to Kṛishṇanagara he ruled yet over the realm for 59
four months. Under his government poverty was nowhere to be found among the Brahmans, nor the least injustice among his subjects; his friends were plunged in an ocean of prosperity, and his ministers were addicted to sacrifices and holy rites. Then having himself observed sacrifices and the other rites he expired, after a government of thirteen years, on the bank of the Bhâgîrathî, in the çaka-year 1650 (= A.D. 1728), and obtained the highest felicity.

The same year the ministers anointed as king, according to the order of the governor of Murshedabad, Çrîkṛishṇachandra, the son of Raghurâma, a man possessed of a treasure of many virtues.

NOTES.

1) This introductory strophe is written in the Sragdharâ metre, which is frequent in dramatical poetry and consists of two hemistichs each of which is again divided into two parts. The scheme of one such part is:

– – – – ⏑ – – || ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – || – ⏑ – – ⏑ – – |

The most natural translation of the third line, according to the position of words, is that here given; the sense would become better however, if na could be taken with the verb labhante: how should they not obtain fame in the threefold world, who extol great renown? I do not precisely know if the latter translation is admissible.

2) The original calls the garments of these Brahmans sûchî-viddha, a word which is not explained either in Wilson's or in Haughton's dictionary. It properly means „needle-sewed", which yet seems to have such a signification as the one proposed in the translation; for a „needle-sewed" dress seems to have been particularly luxurious, and therefore unbecoming to a Brahman, as appears partly from our passage, for on account of their luxurious and little ascetic appearance the king disregarded them, partly from another passage, 32, 2 sq. The relation in the Çabdakalpadruma (see note 4) makes the Brahmans appear in a warrior-like apparel, and thus excite distrust of their capability in the heart of the king.

3) The villages offered to Bhaṭṭanârâyaṇa by the king are, together with their contents, called in the original dush-pratigraha, i. e. an improper present for Brahmans; why, I do not know. In the Çabdakalpadruma I find indeed in the

article „pratigraha“ (Vol. III p. 2338) the following notice: râjâditaḥ pratigrahanishedho, yathâ:

na râjñaḥ pratigṛihṇîyân na çûdrapatitâd api |
na chânyasmâd açaktaç cha ninditân varjayed budhaḥ ||
iti kaurme uparibhâge 15 adhyâyaḥ ||

Yet the sense of this passage is not at all clear, and in an old and good manuscript of the Kûrmapurâṇa (Chamb. 244a.), in which I sought for it in the hope, that it might perhaps receive light from the connexion in which it stands, I have not found it at all in the chapter quoted (fol. 116a. — 118b.). Our passage becomes yet more striking, as it is repeatedly mentioned in the course of the narrative, that grants of land were made to Brahmans by the kings of Navadvîpa (for such they were, though Brahmans at the same time), and accepted by the former without scruple (see 39, 18. 58, 19), and only a few lines before it is related, that the same five Kânyakubjan Brahmans had accepted already five villages presented to them by king Âdisûra. Perhaps one might, by dropping the technical sense of pratigraha, translate: I can not accept your villages without your receiving something in return. Yet this explanation is somewhat ambiguous, since the whole connexion seems to demand that pratigraha should be taken in its usual technical sense.

[4]) The whole content of this first chapter is related also in several other works, of which we mention first those from which extracts are given in the Çabdakalpadruma under the article „kâyastha“ (Vol. I p. 542). The first book cited and extracted there is the Dakshiṇarâḍhîyaghaṭakakârikâ; to afford a view of the content of the extract communicated, we shall give the superscriptions of the single chapters. They are: atha Âdiçûrarâjapraçaṃsâ: (among other things here is said, that Âdiçûra expelled the Buddhists from his realm, Gaur) — athâdiçûrasya pâtraṃ — atha Vîrasiṃhaṃ prati lipipreraṇam — atha lipiprakâraḥ — atha brâhmaṇaçûdrâṇâm Gauḍadeçe gamanechchhâ — athâdiçûrasamîpe brâhmaṇapreraṇaṃ — atha brâhmaṇânâṃ gamanaṃ — atha brâhmaṇânâṃ Gauḍarâjyapraveço râjasamîpe âçîrarthaṃ gamanaṃ cha — atha râjakartṛikaṃ

brâhmaṇânâm praçânt(v)anam gotranâmapraçnaç cha — atha pañchabrâhmaṇânâm parichayaḥ — atha çûdraparichayapraçnaḥ — atha pañchaçûdrâṇâm praçnaḥ — athâshṭau siddhamaulikâḥ — atha dvisaptatiḥ sâdhyamaulikâḥ. — There follows now (p. 545) an extract from Râmânandaçarman's kuladîpikâ, called Vangajaghaṭaka. The first chapter contains the myth of the origin and first genealogy of the Kâyasthas or writer caste, from the Agnipurâṇa. The next four chapters are merely genealogical; then follows one chapter, which, as referring to the whole story of our first chapter, we shall communicate entire; it runs thus (p. 546):

atha Kânyakubjât pañchânâm viprâṇâm çûdrâṇâm châgamanam âha Devîvaraḥ |
Ambasht(h)akulasambhûta Âdiçûro nripeçvaraḥ |
Râḍhâ-Gauḍa-Varendrâç cha Vangadeças tathaiva cha || 1.
eteshâm nripatiç chaiva sarvabhûmîçvaro yathâ |
amâtyair bândhavaiç chaiva mantribhir dvijavrindakaiḥ || 2.
etaiḥ saha mahîpâla ekadâ "sa nijâlaye |
upavishṭo dvijân prashṭum dharmaçâstraparâyaṇaḥ || 3.
kena yajñena bhagavatprîtir bhavati niçchitam |
tat sarvam çrotum ichchhâmi; kathayadhvam, dvijottamâḥ || 4.
iti çrutvâ dvijâḥ sarve kharvîkritakalevarâḥ |
kathayanti nripâgre tu sarve vivritamânasâḥ || 5. (p. 547).
kena kena vidhânena yajño vâ kriyate budhaiḥ |
vayam sarve na jânîmo vidhânam kîdriçam kratoḥ || 6.
iti teshâm vachaḥ çrutvâ chintâyukto mahîpatiḥ |
kim karomi? kva gachchhâmi? vilalâpa punaḥ punaḥ || 7.
Kânyakubjât samânîtân dûtena dvijapañchakân |
vedaçâstreshv avagatân sarvâstre cha viçâradân || 8.
goyânârohitân viprân khaḍgacharmâdibhir yutân |
pattiveçân samâlochya nishâdo jâyate hridi || 9.
açraddhâ jâyate râjña iti jñâtvâ dvijottamâḥ |
âçîrvâdârthanirmâlyam mallakâshṭhopari sthitam || 10.
tadâ kâshṭham sajîvam syât kalapallavasamyutam*) |
iti drishṭvâ nripas tasmin kampânvitakalevaraḥ || 11.

---

*) kala, in Beng. a sprout.

stotraṃ cha bahudhâ teshâm akarot sa nṛipottamaḥ |
âsanaṃ pâdyam ânîya dadau vinayapûrvakaṃ || 12.
upavishṭâ dvijâḥ pañcha tathâ cha çûdrapañchakâḥ |
râjaṃs te kuçalaṃ sarvaṃ prochuç chety avadat sa tân || 13.
adya me sakalaṃ janma jîvitaṃ cha sujîvitaṃ |
pûtaṃ cha bhavanaṃ jâtaṃ yushmâkaṃ gamanaṃ yataḥ || 14.
evam cha kriyate stotraṃ pṛishṭvâ 'nyat çudrapañchake |
yushmâkaṃ gotram âkhyâ cha kimarthe vâ dvijaiḥ saha || 15.
tat sarvaṃ çrotum ichchhâmi; brûta, bhoḥ çûdrapuṃgavâḥ |
iti râjño vachaḥ çrutvâ 'kathayan nâmagotrake || 16.
Kâçyapo chaiva gotre cha Dakshanâmâ mahâmatiḥ |
tasya dâso Gautamasya gotre Daçaratho Vasuḥ || 17.
Çâṇḍilyagotre saṃbhûto Bhaṭṭanârâyaṇaḥ kṛitî |
Saukalinaçcha dâso 'yaṃ Ghoshah Çrîmakarandakaḥ || 18.
Bharadvâjeshu vikhyâtaḥ Çrîharsho munisattamaḥ |
dâsas tasya Virâṭâkhyo Guhakaḥ Kâçyapaḥ smṛitaḥ || 19.
Sâvarṇagotranirdishṭo Vedagarbhamunis tv ayam |
tasya dâso Mitravaṃço Vaiçvâmitraç cha gotrakaḥ || 20.
Kâlidâsa iti khyâtaḥ çûdravaṃçasamudbhavaḥ |
Vâtsyagotreshu saṃbhûtaç Chhândaḍaç cheti saṃjñitaḥ || 21.
Maudgalyagotrajo Dattaḥ Purushottamasaṃjñakaḥ |
eteshâṃ râkshaṇârthâya (?) âgato 'smi tavâlaye || 22.
iti çrutvâ nṛipas tatra manasâ harsham âgataḥ |
vidhânenaiva nirvartya kratuṃ cha dharmasaṃjñitaṃ || 22.
grâmaṃ suvarṇaṃ gâṃ chaiva vastrâni vividhâni cha |
dakshiṇârthe dvijâtibhyaḥ pradadau sa nṛipottamaḥ || 23.
atra deçe kṛitâvâsâḥ sarve cha dvijaçûdrakâḥ |
bahavaç cha prajâ jâtâ nânâdeçanivâsinaḥ || 24.

The three next and last chapters are again genealogical and consist scarcely of anything else but names; they are entitled: atha Vallâlakṛitaçreṇivibhâgaḥ — atha Vangajakâyasthaçreṇinirṇayaḥ — atha Vangajakulînâdinirûpaṇaṃ. —

Another mention of our story, but only occasionally and likewise for the purpose of showing, how the Kâyasthas came to Gaur, is made in the Râjâbali, written in Bengâlî by Mṛityuñjaya Çarman (ed. Serampore p. 80), a work which perhaps would have afforded me yet more desirable points of

comparison and explanation, had it not unfortunately come too late to my hands. In one particular the narrative given here is different from the rest, it being said, that Âdiçûra (with ç) invited those five Brahmans from Kânyakubja, which country then was ruled by a king called Vîrasimha (who is named also in the 3d chapter of the Dakshinarâḍhîyaghaṭakakârikâ), on account of a sacrifice for obtaining rain during a drought.

Further mention of our tale is made in Colebrooke's „enumeration of Indian classes“ (As. Res. V. 64. Misc. Ess. II. 187).

In all these reports the families of these five Brahmans are mentioned (see the chapter communicated of the Vangajaghataka): Bhaṭṭanârâyaṇa is uniformly called a descendant of the family of Çaṇḍila, Daksha of that of Kaçyapa, Çrîharsha of that of Bharadvâja. Vedagarbha by Colebrooke is written Vedagarva and said to be of the family of Vatsa, Chândada (according to Colebrooke Chandra) of that of Savarṇa, while the three other reports invert the matter, attributing Vedagarbha to the family of Savarṇa, Chândaḍa to that of Vatsa. — Respecting the orthography of the name of Âdisûra see the Index.

[5]) Although the names given here for the sons of Bhaṭṭanârâyaṇa may look rather unbrahmanical, yet the compound word, in which they are given, must be thus divided to get the required number of sixteen. We may also for some of the most striking names give analogies from the last genealogical chapters of the Vangajaghaṭaka, as communicated in the Çabdakalpadruma. There are to be found two names, Bhuñi and Puñi, which in their formation quite correspond to our Guñi, the form which is read in Ms. B, and to which we ought therefore to have given the preference instead of the Gumñi received into the text. Further Deva and Guṇa alone are both mentioned there as names, as well as many other words, which usually occur only as parts of proper names, e. g. Datta, Dâsa, Sena, Kara, Chandra, Dhara, Çarman etc. Besides there are to be found there many names, which are no less remarkable in

their formation than ours, as Âicha, Hui, Khâma, Roi, and others.

[6]) Our text writes kânagoi = Pers. قانونگوی, the office of a قانونگو, for which Richardson gives the following two significations: 1. an officer whose duty is to register and expound the laws of the empire. 2. an officer in each district acquainted with the customs and the nature of the tenures of the land. Haughton (s. v. kângui or kânûngô) gives only the former, Shakspear only the latter signification. — The word is mentioned again 29, 18.

[7]) Our author writes majamudâra, which approaches nearer to the Persian مجموعه‌دار, than the Bengâlî orthography mojumdâr. As to the signification, it is given by Richardson as: 1. one who checks or audits the account of the revenue-collector in each district. 2. A record-keeper. Shakspear and Haughton give only the latter signification, adding: a title given to servants of a kânûngô. This modification, however, seems not to be applicable to our passage; on the contrary, the sense of the latter requires the majmuat-dâr to be superior to the kânûngô, because Durgâdâsa being not content with the title of a kânûngô was appeased by having conferred upon him that of a majmuat-dâr. — Further mention of this word is made 13, 21. 14, 7 sq.

[8]) On this mode of expression see Lassen, anthologia Sanscritica p. 67 l. 14, and the note to that passage.

[9]) See the note quoted in [8].

[10]) gurûnâṃ yushmâkaṃ charaṇaprasâdaç cet, kim idam vichitram? This passage, taken by itself, admits of a double explication, the one here given, and again as follows: if your Highness gives me permission to go, why do you mock at me?, taking charaṇa in the sense of „going, walking," and vichitra in that of „irony," which it has at least according to the dictionary of Yates (Calcutta 1846). Though the latter might seem perhaps more natural, I have yet given the preference to the one proposed in the transla-

tion, because it is favored by the analogy of similar passages in our text. As to the phrase kim idaṃ vichitraṃ, the same occurs once more 55, 13, where the sense of vichitra „wonderful“ cannot be questioned, while charaṇa always means „foot“ (21, 11. 21, 13. 35, 1. 57, 14), and is even the word constantly employed in the phrase for honorifically circumscribing the second person (20, 8. 21, 2).

11) Both manuscripts give svavâsâdûravartyantaḥpuraṃ, (having destroyed) the seraglio near his palace, but the sense requires the emendation received also into the text, of svavâsadûravartyantaḥpuraṃ, the seraglio distant from his palace.

12) In translation the emendation of vilashanti into vilashyante was necessary, although in the text the reading of both manuscripts could not be altered, because it is very probable, that the author himself committed this fault of construction as well as the many others of which he is guilty (see the preface).

13) kâṃgura = Pers. کنگره, a pinnacle, a turret.

13a) bhâra, a weight of gold.

14) Respecting the two instruments çâṇi and tûṇi mentioned here among others, I have not been able to learn anything.

15) phaujadâra = Pers. فوجدار, an officer of the police in Hindostan and chief magistrate of a چکله (e. g. that of Hoogly in Bengal), who takes cognizance of all criminal matters (Richardson). See also the explicatory index of oriental expressions prefixed to Vol. I. of: The History of British India by James Mill, 4th edition, with notes and continuation by H. H. Wilson; where the following explication is given: „Foujedâr, Fojedâr, Phousdâr, Fogedâr. Under the Mogul government a magistrate of police over a large district, who took cognizance of all criminal matters within his jurisdiction, and sometimes was employed as receiver-general of the revenues.“

15a) râyarâyinâṃ, which the text gives after âmira

umarâ, seems to be a translation of this Arabic-Persian expression into some modern Indian dialect, though I do not know into which, it being neither Bengâlî nor Hindustânî.

[16]) maḍamaḍa, a word imitating the sound of crashing bones; see Mṛichchhakaṭikâ ed. Stenzler 21, 23: maḍamaḍâ-içças, where the Calcutta edition translates: maḍamaḍa iti kṛitvâ bhakshayishyâmi.

[17]) Wilson's dictionary gives as the significations of chatvara only: a levelled spot for a sacrifice, a court-yard; but see Haughton under châtâla, which is a corruption of chatvara: „an inclosed plain space: a terrace, the roof of a house, a sheet of water."

[18]) nâçakto = na âçakto.

[19]) The original describes those provisions more distinctly as such as are „to be chewed, sucked, licked and drunk." See the same expression near the end of the extract from the Bengâlî biography of Râja Kṛishṇachandra, communicated in the Preface, and Râmây. I, 52, 24.

[19a]) See Çabdakalpadruma VI. 5677, under the article shoḍaçadânam:

> bhûmyâsanaṃ jalaṃ vastraṃ pradîpo 'nnaṃ tataḥ paraṃ |
> tâmbûlachchhatragandhâç cha mâlyaṃ phalaṃ ataḥ paraṃ ||
> çayyâ cha pâdukâ gâvaḥ kâñchanaṃ rajataṃ tathâ |
> dânaṃ etat shoḍaçakaṃ pretam uddiçya dîyate ||

tatshoḍaçakair eko dânasâgaro bhavati. — Respecting the shoḍaçamahâdânaṃ mentioned 26, 17 I was not able to learn anything more. Perhaps it is the same, the presents being only granted in greater portions, and their order changed; for both the presents mentioned 26, 17, cattle and gold, are enumerated also as parts of the bhûmyâdishoḍaçadânaṃ.

[20]) It is not clear, how Râmajîvana could have kept his brother confined in Jâṃhâgîra, the residence of the Mohammedan governor, of whose consent to the deed no word is said, though it is unexplainable, how this could go on without his getting intelligence of it. No farther mention either is made of the emprisoned Râmachandra, so that we do not know, what became of him. The whole passage is very badly related.

[21]) By parivârâḥ „retinue“ here seem to be meant the wives of Krishṇarâma, for thus understood the expression gains the best sense, as it would have been a great disgrace for them to fall into the hands of the conqueror; also what is said of Krishṇarâma's daughter, that she by some chance had escaped death, is probably to be referred to this slaughter which Krishṇarâma caused in his Harem. The sentence hataçeshakrishṇarâmaparivâre palâyamâne, „those of Krishṇarâma's followers, who were yet alive, having fled,“ then would refer to those followers and ministers of Krishṇarâma, who had escaped the sword of the victorious Çobhâsiṃha. The whole is only a new instance of our author's awkwardness and want of clearness in relating.

[22]) This word, which I find in no dictionary, and the etymology of which is unknown to me, is thus explained in the above cited index before the first volume of Mill's history of British India: „jinjal, a large musket fixed on a swivel, used in Indian forts and fired with great precision.“

[23]) premṇâbaddhâḥ; the most natural understanding of this expression seems to be the one given; yet it is not impossible also to write premṇâ baddhâḥ, and to understand it thus: „they were by Raghurâma, out of care for them (to protect them from the treacherons machinations of their creditors), kept prisoners (for some time)“ etc.

[24]) ruchi seems to be used here as an adjective in the neuter gender, being usually a substantive masc. or fem. To write yathâruchi, and take the whole as an avyayîbhâva-compound, is forbidden, I think, by the construction; for then ought to be written: yathâruchi bhavân prakâçayatu or yathâruchi bhavatâ prakâçyatâṃ.

[25]) This passage verbally translated would run thus: Then from many sides, from the four heavenly quarters and the regions lying between them, there came Brahmans, who, having made a connexion in masses, had conceived a gradually increasing climax of desire to see (the young prince), although they were very slow in consequence of the thick sea of pleasure of their interior, which was gladdened by the splendor of

the nectar of the news of the birth of the young prince, the great Indra of the earth, the magnanimous, famous already for the stability of the joy of the mass of his subjects, who were swimming in a sea of the utmost pleasure.

[26]) Verbal translation of the description of this feast: Then the earth, being filled during four days throughout its four heavenly quarters by the recitals of the Brahmans from the Vedas; by the panegyric hymns of the minstrels, bards and singers; by the disputations of the Nyâya and Mîmâṃsâ philosophers; by musical instruments, as conchs, bells, kettle-drums, trumpets, drums and the like; by the movement of the lovely tripping feet, loaded with tingling ornaments, of the crowds of women, the mass of whom were very slow through the weight of their excessive joy; by songs, which, strengthened one by the other's accompaniment, were united with music and dances; by the loud cries: bring! eat! take! which, at times proper for serving up the food to the masses of invited or uninvited Brahmans, the crowds of servants sent forth; by the noise of the herds of all the elephants which the kings arrived had brought along; by the neighing of the numerous horses; by the lion-like roar of heroes which arose from mock-fights between them; — (the earth) perceiving this great feast of the annaprâçana of its prince in person of a gentle boy, the exploits of whom were very delightful, was highly resplendent with the utmost joy: thinking, there must be some nuptials, or even (a feast celebrated) with yet greater and happier magnificence.

VARIOUS READINGS.

2, 17. pratihâvin B. D. — 2, 18. deçîyân smân B. smâna D. — 2, 19. kiyaddûraṃ B. — 2, 20. susvâpa B. D. — 3, 18. nâstîṭi B. — 3, 21. tamarthaṃ B. — 4, 8. nirîkhsyaṃte D. — 4, 15. gṛihîtuṃ D. — 5, 8. Guñı B. — 7, 1. samrâṭakalpo B. D. — 7, 6. cha is omitted in D. — 7, 7. jagâduç cha B. — 7, 9. Kâkadî D. — 7, 20. râ)aç chat⁰ corrected from râyo chat⁰ B. — 8, 9 10 samyag avatya mahâroshâvivishṭaḥ B. — 10, 2. Harekṛishṇa B. D. — 10, 6. suvâva B, from which also in D. sushâva is corrected. — 10, 20. kaçchijj⁰ B. — 11, 12. punassaraṃ B. — ibid. alamk⁰ B. — 12, 1 tathâ kurvatas tasya kiyaddin⁰ B. — 12, 2. âdishṭo D. — 12, 7. Kuḍâlagâchi D. — 12, 21. vâdhante B. — 14, 8. uttarîtum B. — 14, 21. tadd⁰ D. — 15, 3. cha is omitted in D. — 15, 17. nagarî B. — 16, 1. bahubhir jarjarîchakâra D. — ib. Mânasiṃhaḥ D., but corrected from Siṃhaḥ. — 16, 19. tadavaçyakart⁰ B. — ib. samudishṭo B. — 18, 19. kiñchichhal⁰ B. — 19, 5. pâṇiyaṃ D. — 19, 4 6 8. hastipaka D, in line 6 and 8 even changed from hastîpaka. — 20, 3. chhelayâ B. — 20, 4. etachchhr⁰ B. — 22, 1 2 vibhaktarâjyaṃ D. — 22, 4. prasiddhaivetyâkarṇya D. — 22, 9. tadadhipaṃ jav⁰ B. — 23 11, Sâtasaiïkâ D. — 24, 3. svavâsâdûra B. D. — 24, 12. saṃkshaka⁰ D. — 25, 21. nripapatir B, which originally was written also in D. — 26, 15. prasâda D, from which also B has corrected. — 26, 15. gṛihîtuṃ D. — 27, 14. sâkshâchch⁰ B. — 27, 16. katichidd⁰ B. — 28, 1. yato corrected from yathâ D. — 28, 6. sâkshâchch⁰ B. — 28, 18. nirvarttasvamiti B. — 29, 11. sâdhavaḥ B. — 29, 20. bodhânukûlaḥ D. — 30, 7. anucharas tat. B. — 30, 16. varttî

D. — 32, 11. çrutvânuch° B. — 35, 4. tarunataravayaskamallair B. — 35, 6. vismitâ B. — 36, 1. vyâyâmuçîla B. — 36, 11. samâkrishtaika B. D. In D it seems to be changed from an original °shyai°. - 36, 18. râyârâyiñâ B. — 36, 19. umurâ D. — 36, 20. samkaut° D. — 37, 8. sannidhim B. — 37, 9. mudrayâ B. — 37, 15. chet B. — 38, 21. çauryyakriyâvatatvânnâhnika changed into °kriyâvat-tvân. D. — 39, 3. cha omitted in D. — 39, 8. râjyasthiram B. — 39, 19. In B between putrâ. and dayo by another hand has been inserted dibhyó jagâda·re. In D. between jagadi and re an interval.is left. Probably the form jagadire was unknown to the copists. — 40, 2. yadi vila abhivishyati B. — 41, 3. tattaddeçîyarâjân D. — 41, 4. amâtyâm B. — 41, 8. âgâmishyatâm B. — 41, 20. svarnaghatitaç cha D. — 42, 4. bahunâ vâchâm B. — 43, 1. avaçvakart° B. — 43, 14. Hugulim D. Hugalim B. — 44, 17. balâtkâre pûrv° D. — 45, 3. javanasvâksharânkitâm B. — 45, 4. sq. B. writes both Varddamâna and Varddhamâna. — 45, 19. Jagatrâyam B. D. — 46, 19. sthita instead of sthâpita D. — 47, 8. Kâtuyâ B. — 47, 16. charanamarddanâdicha B., originally thus also D. — 47, 20. bhriçamarddayâmâsa B. — 48, 12. sâkshâchch° B. — 48, 14. sârajñah D. — 48, 17. parichedah D. — 48, 18. rasmir B. D. — 49, 3. sapâda B. — 49, 7. pautraç ch°. B. — 51, 11. tachchhr° B. — 51, 12. kshinno D. — 51, 2 13. iti khyâto javana B. — 52, 15. kiñchichchh° B. — 53, 10. 11. B writes Lâharimalva. — 53, 19. purushâ B. — 54, 10. Golâmamâhamuda B. — 54, 17. 18. pânîyam D. — 55, 6. sa omitted in D. — 55, 8. sûnritabahuvidhavacoparipûjayan B, which originally was written also in D. — 55, 20. pathodhim B. D. — 56, 5. nimajjadadakhila B. nima*d*jadakhila D. — 56, 21. kroçâyâmârddhakroçavistâram D. — 59, 6. kriyas trayodaça B. —

Page 60 is to be added: 12, 16 read Pratâpâdityasya. — 42, 4. read bahunâ. — 47, 16. read mardanâdinâ cha.

INDEX I.

Names of Persons.

this orthography. D. twice seems to have corrected s from ç, while B. has always quite distinctly s. Colebrooke, in the treatise quoted in note 4, writes in the As. Res. Âdisûra, while in the Misc. Essays the name is altered to Âdîçvara. — Mention of this king is made also in Ritter's Erdkunde von Asien IV, 2. p. 1118. 1195. 1244.

Âlâvakhaça, an architect whom Rudrarâya took with him from Jâṃhâgîra, to have erected by him various buildings 30, 13.

Âlimâmuda = علي محمود, the son of Ghulâm Mahmûd (Golâmamamâmuda 53, 7), was killed by Raghurâma 53, 21 — 55, 6.

Udaya, king of Râjasâi: with the assistance of Raghurâma, was overcome by Lâharimalla, the general of Jâfarkhân, 52, 17 — 55, 17.

Kaṃsâri, the son and successor of Trilochana 7, 17; governed his realm for 26 years 7, 18.

Kachu, a relation of Pratâpâditya, who, his family having been destroyed by the latter, was brought up by his nurse in the Kachvî-forest, from which he obtained his name 13, 9. Then he fled to the Sultan of Delhi (13, 10), from whom he obtained after the subjection of Pratâpâditya the realm of the latter and the title Yaçoharajit, i. e. conqueror of Jessore 17, 10 11.

Kandarpa 1. The god of love, 48, 17. — 2. The son and successor of Harihara 6, 1; reigned for 26 years 6, 2.

Kâma 1. a son of Bhaṭṭanârâyaṇa 5, 9. — 2. The son and successor of Târâpati; ruled for 32 years 6, 13.

Kâçînâtha, the son and successor of Shashṭhîdâsa; reigned for 34 years 7, 20. — Having killed an elephant which was sent by the king of Tripura to Sultan Akbar of Delhi, he was made war upon by the latter, and, having been made prisoner, killed (7, 20 — 9, 21). His wife fled to Harikṛishṇa Samuddhâra 9, 21 sq.

Kṛishṇachandra, the son of Raghurâma, born Çaka year 1632 = A. D. 1710 (55, 18), and anointed as king Ç. 1650 = A. D. 1728 (59, 6. 9—11). — See the Calcutta

Review XIII. 1850 p. 130 note: „Krishn. aspired to be a second Vikrâmâditya, and to make Nadiya another Ujain. He gave an immense stimulus to native literature . . . . Learned men from all parts of the country were collected at Nadiya, and supported by rich endowments granted by the Râja, who made Nadiya as celebrated for logic as Oxford now is, the Râja being very partial to Nyâya studies which still retain the ascendancy at Nadiya. The Râja set an example of correct diction which encouraged the people to study Bengâlî with uncommon diligence. He adhered very conscientiously to Brahmanical rites.“ — Hollwell (in his work quoted under „Jâfarkhân“ I. 202) says, that he possessed a tract of country of about twelve days journey, and that he was taxed at nine Lac per annum, though his revenues exceeded twenty five Lac. — On his biography written in Bengâlî prose by Râjîb Lochan see the Preface. — He died about the year 1780, see Weber's „Catalog der Berliner Sanskrithandschriften“ no. 894 p. 267.

Krishṇarâma, king of Varddhamâna or Burdwan; having plundered the town of Çobhâsiṃha, was invaded by the latter, and killed himself as well as his wives, while he committed his son Çrîjagatrâma to the protection of Râmakrishṇa, 45, 4 sq.

Kshitîça, king of Kânyakubja, father of Bhaṭṭanârâyaṇa, and ancestor of the royal family, whose deeds form the subject of our work 4, 12.

Gaṇeça; his statue was erected at Navadvîpa by Raghava, 26, 1

Guñi, Guṇa, Guntu, three sons of Bhaṭṭanârâyaṇa 5, 8.

Gopâla, the second son of Durgâdâsa 21, 20, divided with his younger brother Govindarâma the realm of their father 22, 16; reigned for 7 years 22, 19.

Gopîramaṇa, son of Çrîkrishṇa and grandson of Durgâdâsa having gained the favor of the governor of Jâṃhâgîra, by his skill in athletic exercises, obtained from the latter the deliverance of his grandfather 18, 16 — 21, 19.

Golâma Mâmuda = غلام محمود, the chief general of Udaya, king of Râjasâi, in his war against Jâfarkhân 53, 7.

Govinda. Nuptials between his image and that of Lakshmî, 14, 19.

Govindarâma, the third son of Durgâdasa (21, 20), who reigned ill over the share he had obtained of the realm of his father (22, 16. 20). — 22, 20 his name is written Govindarâya, probably through a fault of writing, which would be better corrected in our text.

Chhândaḍa, one of the four Brahmans who in the company of Bhaṭṭanârâyaṇa came to Gaur 2, 8.

Jagatseṭa 50, 2. See the Journal of the As. Soc. of Bengal no. CCXVII. Calcutta 1850. pg. 554 note: Jagat Seṭ, or the banker of the world, a title he received from the court of Delhi, was a member of a Jain family, as famous for banking transactions as the Rothschild. Burke said, that their transactions were as extensive as the bank of England's. See also Hollwell I. 75.

Jagadîça, the third son of Râma Samuddhâra (10, 15), who having divided with his brother their paternal realm (12, 1), resided at Kudâlagâchhi (12, 7).

Jayasiṃha Deva, the uncle of Râjadhîra, 49, 3.

Jâpharakhâṃ, جعفر خان, governor of Jâṃhâgîra (51, 2); took Râmakrishṇa prisoner, and reinstated in the latter's place the formerly dethroned Râmajîvana (51, 6 — 52, 5); he was also governor of Murshedabad (52, 14); took Râmajîvana prisoner (52, 18); but delivered him again as reward for the services shown to him by his (Râmajîvana's) son, Raghurâma, in a war against Udayarâya, king of Râjasâi (52, 16 — 55, 17): took Râmajîvana anew prisoner (58, 8); and kept him to his death (58, 10); confined also Raghurâma for eleven years wanting four months, 58, 16. — Hollwell (interesting historical events respecting the provinces of Bengal and the empire of Indostan. London 1766. I, 152) describes his character as follows: „His name, to this day, is remembered with detestation; to fill his coffers he inflicted the most cruel punishments on the Rajahs and Zimindars, by ways and means unheard of, and unknown, but in

this Eastern government. He also highly oppressed the Europeans settled in these parts; yet notwithstanding his very *mal-administration,* he had the address to obtain the governments over *Bahar* and Orissa, united with that of Bengal in his person, which *ever before* had been distinct and separate Nabobships; . . . he *removed from* Dacca to Moorshedabad." See also Mill and Wilson History of Br. Ind. III. 30. Ritter IV, 2. 1204.

Târâpati, the son and successor of Priyankara, reigned for 47 years, 6, 12.

Trilochana, the son and successor of Subuddhi, reigned for 30 years, 7, 15.

Daksha, one of the four Brahmans who came to Gaur with Bhaṭṭanârâyaṇa, 2, 8. 4, 8.

Durgâdâsa, the eldest son of Râma Samuddhâra, 10, 15. Having obtained from the Sultan of Delhi the title „majmuat-dâr Bhavânanda," and held for some time the office of a kânûngô near a Mohammedan governor, he returned home and divided with his brothers their paternal realm (10, 20 — 12, 8). Then having assisted the Delhian general Mânasimha in the conquest of king Pratâpâditya of Jessore, he obtained as reward the reinstallation into the government over Vâgoyâna „and the adjacent fourteen countries," from which his grandfather Kâçînâtha had been expelled (12, 8 — 18, 7). He resided at Vallabhapura (12, 1. 18, 8) and erected palaces at Mâtiyâri and Deuhya (18, 10. 11). Afterward having been taken prisoner by the governor of Jâṃhâgîra on account of some irregularity in the payment of his tribute, but delivered by his grandson Gopîramaṇa (18, 14 — 21, 19), he died after a reign of 20 years (12, 6 22, 14).

Deva, a son of Bhaṭṭanârâyâṇa, 5, 9.

Devî, a name of the goddess Durgâ, to whom Rudrarâya erected a palace at Kṛishṇanagara, 31, 3.

Dharmângada, the son and successor of Priyankara, 6, 10; reigned for 20 years, 6, 11.

Nandalâla, the minister of the Amîr al Umarâ of Jâṃhâ-

gîra; to whom Râmachandra gave proofs of his strength (36, 17 — 38, 16), and of his mighty appetite (38, 17—21).

Narahari, the son and successor of Viçvambhara, governed his realm for 27 years, 6, 5.

Narendra, the eldest son of Gopâla, who was excluded *from succession*, 23, 1. 2.

Nâna, a son of *Bhaṭṭanârâyaṇa*, 5, 8. *See also Âdivarâha.*

Nârâyaṇa 1. a name of Vishṇu 6, 6. 9, 20. — 2. The son and successor of Narahari, ruled 24 years, 6, 7.

Nipu, the fifth son of Bhaṭṭanârâyaṇa (5, 11); succeeded his father (5, 10 sq.); and reigned for 28 years (5, 15); built a palace at Keçaragrâma (5, 16).

Neyâmatakhâṃ = نعمت خان?, the Mohammedan general of Hemmatasiṃha, skilled in training war-elephants 47, 11 sq.

Pârâçarya, the son of Paraçara, i. e. Vyâsa, the supposed author of the Mahâbhârata etc., 1, 3.

Pratâpâditya, king of Jessore, who, refusing to pay tribute to the Sultan of Delhi was with the aid of the majmuat-dâr Bhavânanda subdued by the Delhian general Mânasiṃha, and died on the march to Delhi as prisoner at Benares (12, 8 — 17, 5). — There exists a biography of this king written in Bengali, which has been printed in India*), but of which it was impossible to me to obtain a copy. Yet there is an extract from it given in the „Calcutta Review" XIII. 1850. p. 135; there this war and the end of Pratâpâditya are mentioned with these words: „.... he rebelled against Akbar. A Mussulman army was sent against him, which came as far as Sulkea, and Râja Prat. being warned by his tutelar goddess, that destruction was near, surrendered himself to the Mussulman general, and was put to death."

Priyankara, the son and successor of Nârâyaṇa, governed his realm for 29 years, 6, 9.

Bhaṭṭa, see 1. Bhaṭṭanârâyaṇa. 2. Bhaṭṭâchârya.

Bhaṭṭanârâyaṇa 1, 5. A famous Brahman of Kânyakubja and son of Kshitîça, the king of that country (4, 12); was invi-

*) See the Preface p. XI and the Note there.

ted to Gaur by king Âdisûra, together with four other Brahmans (2, 7), to whom he was superior (4, 8). As lord of some land, partly presented, partly sold to him by king Âdisûra (4, 5 sq.), over which he ruled for 24 years (5, 3), he became the ancestor of the kings of Navadvîpa. He is called only Bhaṭṭa 2, 6. 4, 4 sq.

Bhaṭṭâchârya the surname of a Brahman family, which by Rudrarâya was shared between two brothers quarrelling about the division of their inheritance, 32, 11 sq.

Bharata; from his race are the heroes celebrated in the Mahâbhârata, 1, 8.

Bhavânanda, see Durgâdâsa.

Bhîmasena, the Pâṇḍu prince in the Mahâbhârata, with whom Râmachandra is compared on account of his strength, 33, 6

Majamudâra see Durgâdâsa.

Madhu, a son of Bhaṭṭanârâyaṇa, 5, 8.

Malla, see Lâharimalla.

Maheça (25, 16), or **Maheçvara** (26, 4), names of Çiva; see Çiva.

Mânasimha, a Delhian general, who with the aid of the majmuat-dâr Bhavânanda subdued king Pratâpâditya (13, 11—17); is called only Siṃha, 16, 1.

Mâmudagajanavî, i. e. Mahmûd of Ghazna, 6, 19. See the Preface p. XVIII.

Murâda = مران, a messenger, who summoned the majmuat-dâr Bhavânanda before the governor of Jâmhâgîra, 18, 15.

Yaçoharajit, see Kachu.

Yudhishṭhira, the model of a good king, 26, 19; his sacrifice mentioned as a specimen of a splendid and liberal one, 42, 3.

Raghu, the great grandfather of Râma, the hero. With him Raghurâma is compared, 58, 12.

Raghurâma, the son of Râmajîvana, a man of an excellent character, and skilled in the use of weapons (52, 10 sq.); assisted Jâfarkhân in a war, (in which he killed Âli Mahmud, the son of Ghulâm Mahmud), and obtained as reward for this service the deliverance of his father, who had been taken prisoner by Jâfarkhân (52, 16 — 55, 17). Having

obtained the throne of his father, he governed exemplarily (58, 12 sq.); but for almost eleven years from the prison, in which Jâfarkhân kept him confined at Murshedabad (58, 16 — 59, 1). His government having lasted 13 years, he died in the Çaka year 1650 = A. D. 1728 (59, 6). He is mentioned also in Hamilton's Description of Hindostan I. 144.

Râghava, the third son and successor of Gopâla (23, 1. 3); built palaces at Reui and Mâdurṇa (23, 7. 24, 5); dug a large pond (24, 8 sq.); erected a phallus of Çiva (24, 20); and at Navadvîpa a statue of Gaṇeça (26, 4); while death prevented him from achieving the erection of another phallus of Çiva at Navadvîpa (26, 4). Having obtained great favors from the Sultan of Delhi (25, 20 sq.), he died after a government of 51 years (26, 5).

Râghaveçvara, the name given by Rudrarâya, in honor of his father Râghava, to a Çivalinga, the temple of which having been commenced by the latter at Navadvîpa, was finished by Rudrarâya 26, 11.

Râjadhîra, the nephew of Jayasiṃha Deva, and a general of cavalry in the army of Azîm us-shân (49, 3); fell into a quarrel with Râmakrishṇa, which, however, was composed by Azîm us-shân, 49, 5 sq.

Râdhâvallabha, a messenger of the governor of Jâṃhâgîra to Râmajîvana, 44, 12.

Râma 1. the hero, 10, 8. 40, 9. — 2. The posthumous son of Kâçînâtha, and adoptive son and successor of Harikṛishṇa Samuddhâra (10, 5 sq.); got the name Râma Samuddhâra on account of his having been adopted by the latter (10, 13); and ruled for 36 years (10, 16).

Râmakrishṇa, the son of Rudrarâya by his younger wife (33, 5); was after his brother Râmajîvana's dethronement made king by the governor of Jâṃhâgîra (45, 1); secretly entertained the son of Kṛishṇarâma, king of Burdwan, who was overthrown by Çobhâsiṃha (45, 13); was on good terms with Azîm us-shân, the grandson of Aurengzeb (48, 6 — 49, 2); his contest with Râjadhîra (49, 2 sq.); lives on good

dug a tank (27, 10); was summoned by the governor of Jâṃhâgîra, but bribing the messengers did not appear (27, 13 sq.); anecdote related of him, how he obtained a honorifical leave to return home (28, 8 — 29, 18); another anecdote (29, 18 30, 13); by a Mohammedan architect he had erected several magnificent palaces at Kṛishṇanagara (30, 13 sq.); and a causeway from there to Çântipura (31, 4); favors bestowed upon him by the governor of Jâṃhâgîra (31, 9 sq.); anecdotes showing his scrupulousness in observing the duties of a Bṛahman (31, 12 — 32, 1; 32, 1–14); pleasing anecdote showing his wit (32, 14 — 33, 8); excluded his son Râmachaṇdra from the succession (38, 21 sq.); died after having made himself all preparations for his funeral, while taking a bath in the Bhâgîrathî, after a reign of 11 years (40, 19).

Lakshmî, see Govinda.

Lâharimalla, a general of Jâfarkhân, who overcame Udaya, king of Râjasâi, with the aid of Raghurâma (52, 20 — 55, 6); is called only Malla: 53, 1. 54, 8 10

Vaḍasâheba 50, 10 = Mr. Ward? I could not find any particulars about him. — Sâheba is the Arabic - Persian صاحب. In the Bengâlî biography of Kṛishṇachandra the same man is mentioned as the Governor General (râja Vada sâheb) contemporary to Kṛishṇach. himself toward the end of his reign, and friendly to him. There probably Warren Hastings is to be understood (1772 — 85), and the mention which is made of him in our passage may be a mistake.

Vaṭu / Vâma } sons of Bhaṭṭanârâyana, 5, 8. See also Âdivarâha.

Vâlmîki, the author of the Râmâyaṇa, 1, 2.

Vika, a son of Bhaṭṭanârâyaṇa, 5, 8.

Viçvanâtha 1. The eldest son of Kâma, who obtained the sway over the undivided realm of his father by the assistance of Sultan Mahmud of Ghazna (! sic), to whom he agreed to pay tribute (6, 17 sq.) (see the Preface p. XVIII.) Through the favor of the same he obtained Kâṃkadî and yet other countries (7, 9); and reigned for 31 years (7, 11);

INDEX II.

Geographical names.

Books made use of:

R. Ritter's Erdkunde, 2d ed. Vol. 4—6. Berl. 1834—36.

Wahl. Wahl's Erdbeschreibung von Ostindien, forming V. 4 of Büsching's Erdbeschreibung. Hamburg 1807.

Briggs. The index of geographical names at the end of the fourth volume of Briggs' translation of Ferishta's history of the rise of the Mohammedan power in India.

W. Wilson's Sanskrit dictionary, 2d ed.

H. Haughton's Bengâlî and Sanskrit dictionary.

Ham. A Geographical, Statistical, and Historical Description of Hindostan and the Adjacent Countries. By Walther Hamilton. London 1820.

The maps used were those published under the superintendence of the Society for the Diffusion of Useful Knowledge, London 1831—35.

—

Kachvî-forest; there a relation of Pratâpâditya, king of Jessore, the parents of whom had been persecuted and murdered by the latter, was brought up, and got from it the name of „Prince Kachu", 13, 1 sq. — kachvî means the esculent Arum root.

Kalikâtâ, i. e. Calcutta, mentioned as the residence of the English (dakshiṇâtyamlechhâḥ) 50, 10.

Kalinga, the name of a country, 56, 15. The name of K. is in the Purâṇas applied to several places, but it especially signifies a district on the Coromandel coast, extending from below Cuttack to the vicinity of Madras (H.). See also R. IV. 1162. VI. 432.

Kâṃkadî, a country which, through the favor of the Sultan of Delhi, Viçvanâtha obtained, in addition to the realm of his father 7, 9. — D. writes Kâkadî, but the orthography with the ardhachandra is that of B. and of the Bengâlî biography of Kṛishṇachandra. The latter calls Kâṃkadi (with ĭ) a grâma (1, 1), and makes it the residence of Kâçînâtha.

Kâñchi, one of the seven sacred cities of the Hindus (H.), 25, 1. 41, 2. 56, 15.

Kâṭuyâṃ, a village (grâma) near Palâçi, 47, 8. Probably Cutwa, the Sanskrit name for which is given by Ham. I. 157 as Kangtoya.

Kânyakubja, the modern Canouge. Five Brahmans were invited from there by king Âdisûra, to perform an expiatory sacrifice for him, 2, 6 sq.

Kâçî, the commun name for Benares, 25, 1. 41, 2. 56, 15.

Kudâlagâchhi, the residence of prince Jagadîça, 12, 7; the dwelling-place of Âchârya, 33, 3. In the latter place it is in both Mss. spelled Kuḍâligâchhi.

Kṛishṇanagara, formerly Rëui q. v. Rudrarâya having given it this name, had erected there by a Mohammedan architect a palace (30, 15); and built a causeway from there to Çântipura (31, 5). From this time it seems to have been the residence of the kings of Navadvîpa, as it is expressly said of Rudrarâya (39, 14), and Râmakṛishṇa (50, 6). — It

Juḍî, a country, the government over which was bestowed by the Sultan of Delhi upon Rudrarâya, 26, 13.

Turakin, of Turkestân; horses from there are of noble race and very strong, 37, 11.

Tripura, the Sanscrit name for Tipperah, the country between Sylhet (Çrîhatta) and Chittagong (Chaturgrâma). A king of Tr. sent a herd of elephants to Akbar of Delhi, 7, 21.

Dâmodara, the Dummooda river flowing near the city Burdwan, 45, 8.

Deuliyâ, a village (grâma), where the majmuat-dâr Bhavânanda erected a palace, 18, 11.

Navaḍvîpa, now Nadîya or Nuddea in Bengal, on the confluence of the Bhâgîrathî and Jellinghy rivers. Râghava erected there a statue of Gaṇeça, and began to build a temple for a Çivalinga, which after his death was finished by his son Rudrarâya, 26, 3—12; Râmakṛishṇa for the first time is called „lord of Navadvîpa", 47, 2. 51, 11; then Râmakṛishṇa, 52, 4; while Raghurâma seems again to have resided at Kṛishṇanagara, 59, 2.

Palâçi, a town (nagara), 47, 7; or a village (grâma), 47, 18. It is Plassey, Ham. I. 146.

Pâtikâvâḍi, the residence of prince Subuddhi, the son of Râma Samuddhâra, 12, 7. It is probably Putcabarry, which I find noted between Plassey and Jellinghy, on the bank of the Jellinghy river. As it is known, ḍ is in Bengâlî very commonly pronounced as r (Haughton 49).

Pârasîka, Persian, 11, 13. 15. 13, 3.

Poyâladaha, a pond rich in fish, which Râmachandra demanded from his brother, 42, 21.

Phatepura, the residence of prince Harivallabha, 12, 6. Briggs gives three different towns with the name Futtehpoor (فتحپور), but according to their situation only one, E. Long. 86. 45, N. Lat. 25, 35, can possibly be our Phatepuṛa. But upon the maps I do not find this town in the place denoted, but somewhat more toward the S. E., about E. Long. 87. 18, N. Lat. 24. 10. It is even to be doubted,

whether this Futtehpoor be our Phatepura, for it seems to be too distant from the centre of the realm of the kings of Navadvîpa and Kṛishṇanagara.

Balakhin, of Balkh. This country is mentioned as being famous for its noble and strong horses, 37, 11.

Bhâgîrathî, that branch of the Ganges, on whose confluence with the Jellinghy Navadvîpa is situated. Kâçînâtha, when attacked by Akbar, fled toward this river, 8, 15; Rudrarâya feeling himself near his end, repeatedly repaired to its bank (39, 12. 15); and died while taking a bath in it (40, 19).

Bheṃpura, a village (grâma), where Râmachandra, the son of Rudrarâya, possessed a hunting-castle, 34, 5. 8.

Magadha, a country on the Sonabhadrâ river, South-Bahâr or Bahâr proper (H.), 25, 1. 41, 2 56, 15.

Mâṭiyâri, a town (nagara), in which the majmuat-dâr Bhavânanda erected a palace, 18, 10; the dwelling-place of two Brahmans, a quarrel of whom was brought before Rudrarâya, 32, 15; one of these Brahmans, Bhaṭṭa, stayed there, 33, 2; the possession of Mâṭiyâri required by Râmachandra from his brother, 42, 19. D. writes 32, 15 Mâṭîyari, while B. has the usual orthography with ĭ in the second syllable. It would have been better to retain this orthography in the text also in this passage.

Mâdurṇâ, a village (grâma), where Râghava built a palace, 24, 5; was called Çrînagara by Rudrarâya, 27, 2. In the former passage by a missprint is written Mâdarṇâ instead of Mâdurṇâ.

Murasidâbâda, i. e. Murshedabad, 46, 17. 47, 6; was the seat of a Mohammedan governor, who was subject to that of Jâṃhâgîra, 27, 20; but afterward it became the residence of Jâfarkhân (who had removed thither from Jâṃhâgîra), 52, 10. 55, 9. 18. 59, 2.

Mṛijânagara, probably Mirjanagur on the Cobbaduck river in Jessore. The governor of this town was subject to that of Jâṃhâgîra 27, 20.

Yaçohara, the country and town of Jessore. Although it is not expressly said by our author, it is known, that this

country was the realm of Pratâpâditya. After the conquest of the latter by the Delhians, prince Kachu obtained the government over it (17, 10), and the title of „conqueror of Jessore“ (17, 11). A king of Jessore was overcome by Râmakrishṇa (50, 14 sq.), and his capital plundered (50, 18).

Râjasâi, the kingdom of Udaya, 52, 17. It is Râjshâhî, the centre of Bengal, between the 24th and 25th degrees N. Lat. In it is situated e. g. Râjmahal. Ham. I. 197.

Rèṇi, a village (grâma), where Râghava built several palaces and a seraglio, 23, 7; was by Rudrarâya called Krishṇanagara, 26, 20.

Vaṅga, Bengal or the Eastern part of the modern province (W.), 1, 6. 12, 8. 25, 1. 41, 2. 46, 7. 56, 15. Âdisûra's kingdom was situated there, 1, 6.

Varddhamâna, i. e. Burdwan (W. and Ham. I. 153.), the country and city. Is was the realm of Krishṇarâma, 45, 4 sq.; is mentioned together with Gaur, 48, 7 20

Vallabhapura, a village (grâma), 10, 18; the residence of the majmuat-dâr Bhavânanda, 12, 4. 18, 8.

Vâgoyâna, a country (pradeça), in which Kâçînâtha was taken prisoner by the army of Akbar (8, 19 sq.); was bestowed upon the majmuat-dâr Bhavânanda as reward for the services shown by him to the Sultan of Delhi (17, 1 17 sq. 21, 1). It being not said, that this country was taken again from the descendants of the majmuat-dâr, it must be a part of the realm of Krishṇachandra. The Bengâlî biography of the latter writes Vâguyân, and calls it a parganah (1, 6).

Vârâṇasî i. e. Benares. The captive Pratâpâditya died there, 17, 5.

Vîrakâṭî, a village (grâma) in Râjshâhî, 52, 19.

Çântipura, now Santipour, a town to the S. W. of Krishṇanagara, on the Hugly. A causeway was built by Rudrarâya from Krishṇanagara to this place, 31, 5.

Çrînagara, formerly Mâdurṇâ q. v. The residence of Râmachandra, when he had obtained from the governor of Jâṃhâgîra the permission to hold the government over a part

of the realm of his father 44, 2. Probably it is Sirinagur, to the N. E. of Hugly.

Sâtasaïkâ, the realm of the Mohammedan king Saifkhân, who was a friend to Râghava, 23, 11. D. writes Sâtasaṅkâ.

Sukhasâgara, a village (grâma), toward the North of Calcutta and Chandernagore (R. VI. 1190), on the Bhâgîrathî, 39, 12. 15.

Saurâshṭra (usually Surâshṭra), the modern Surat, 41, 2.

Svarṇadî, the Ganges (24, 16), properly that of heaven.

Hugalî (27, 20. 28, 3. 40, 1. 43, 14), or Hugali (11, 10. 12, 16. 43, 17 etc., so usually), or Huguli̇̆ (11, 2 and D. 43, 14), Hugly, the well known city in Bengal; was the seat of a Mohammedan governor (12, 16), who, however, was subject to that of Jâmhâgîra (27, 20); the residence of a faujdâr, (probably a title which belonged to all the governors of Hugly,) 43, 14; the country about Hugly rich in sandal wood, 40, 1.

Gedruckt bei A. W. Schade in Berlin, Grünstr. 18